

Calvinist Contact

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Enrolment in unfunded Christian highs teeters

Bert Witvoet

ST. CATHARINES, Ont. — Has the lack of public funding affected the enrolment at Christian high schools in Ontario? Yes and no, according to a survey of principals of the 11 Ontario secondary

schools affiliated with Christian schools International (CSI).

They report that support for Christian education is holding fairly well and that committed parents will send their children even though the cost is high. But greater demands for suitable education which especially the smaller schools cannot always afford seems to stunt the growth of Christian education at the secondary level.

Enrolment is down a bit in six of the 11 CIS high schools, mainly because of a demographic decline in the upper elementary grades. Grade nines this year tend to be a bit smaller in most schools than the grade twelves that graduated last year. But from Kindergarten to Grade 4 or 5 things are looking up again with larger classes.

Some schools are experiencing growth. Woodland Christian High School in Breslau shows a 13 per cent growth this year. Most of this is due to the fact that a dozen or so students are staying for a fifth year to take OACs (Ontario Academic Courses which replace Grade 13 courses). Toronto District Christian High School is showing a six per cent growth, also mainly because of the fact that there are 50 Grade 13 students this year.

The only other school showing growth is Quinte Christian High School (six per cent). According to Principal Peter Van Huizen this is mainly because Kingston Christian School is sending more students this year and more students are coming from denominations other than the Christian Reformed Church.

Choice in education

Beacon Christian High School in St. Catharines is experiencing the greatest decline with 15 per cent. Principal Henry Kater reports that Grade 9 has 10 fewer students than last year's Grade 12. In addition, however, six students have left in the upper grades. He cites three reasons for this — student preference, parental disagreement with school philosophy and finances. Kater is looking towards the 1989-1990 school year for growth, when its feeder school Calvin Memorial will begin graduating larger classes again.

London District Christian Secondary School reports a loss to the public school of about 19 families (total enrolment 282). Principal Henry Kooy thinks that some students are looking for a more technical education. "In a number of cases the kids have more say in the matter of what school they should attend than parents," he adds.

Few schools are as fortunate as Quinte Christian High School in solving

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Photo: George VanderVelde

Christian educators meet Zambian president

Educators from Reformed colleges, who gathered in Lusaka, Zambia, to share insights, especially enjoyed meeting President Kaunda. Pictured l. to r. front: Dr. John Hulst, President Dr. Kenneth Kaunda, Dr. John Vander Stelt. Behind Kaunda: Dr. Harry Groenewold. Far back and centre: Dr. Bob Goudzwaard.

Korean people need gradual change, says graduate student

Robert VanderVennen

TORONTO, Ont. — "I pray for real change in the Korean government — but gradual change," said Korean student Kuk-Won Shin this week in an interview with *Calvinist Contact*. "In 1960 the students overthrew the government, but didn't have the ability to carry on, so the military took over in a coup. I hope that now the opposition party is ready to govern, but if not, the Korean people must be patient and work for progressive change — not instant, total change."

Shin is a doctoral student at the Institute for Christian Studies (ICS). He lives in Toronto with his wife Dong-Won and their baby daughter.

Major constitutional changes are needed, centred in the position of the presidency, says Shin. "The president must be directly elected by the people, not by the electoral college which is a tool of the president. There must be a better balance of power between the president and the parliament, which at present has little power," he adds.

Thinkbit

Bereavement is moving from a known way of life to an unknown way of life.

From *And Every Wander True* by Herbert O'Driscoll

Christian participation

Christians have been in the forefront of protests against the government in Korea. Professors at liberal seminaries have a history of political action and have suffered for their convictions, sometimes even by being imprisoned.

Liberation theology has had a great impact on radical Korean students. The distinctive Korean form of liberation theology is called "Peoples Theology," says Shin. Courses in Korean liberation theology are now being taught at American seminaries like Union and Princeton. Bible study groups called "consensation circles" have sprung up at seminaries and other places where people study the Bible in the light of their current situation.

"Conservative Christians in Korea — and most Christians there are Presbyterians — tend to be passive and apathetic about politics," says Shin. Their heritage from American Presbyterian missionaries is to believe that it is not God's will for Christians to agitate against the government, since in Romans 13 we are told to be in subjection to the higher powers.

Therefore, most Korean students who are evangelical Christians do not participate in demonstrations even though they are sympathetic to the aims of the demonstrators. Shin says they

feel guilty about not participating, and this tension leads them to struggle with the question of what it means to be a Calvinist.

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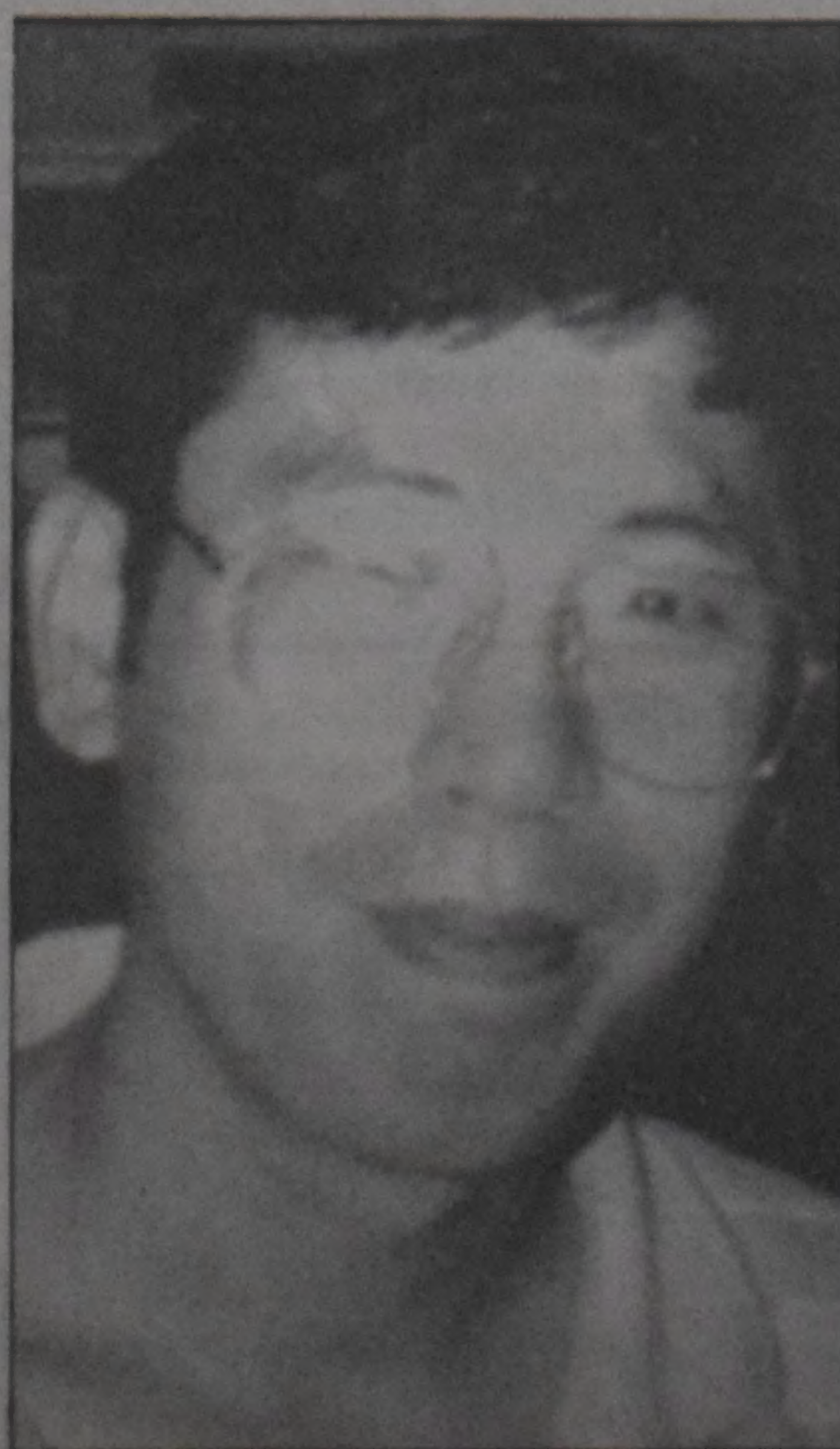


Photo: Courtesy Robert VanderVennen
Kuk-Won Shin is looking forward to going back to Korea, despite current political turmoil.

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Henk Hart responds to Nicholas Wolterstorff's moving "Lament for a Son" p.11
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News

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its problems of technical education. Being located next to a public high school, it is allowed to send its students to take technical courses in the public school. Transportation to Quinte CHS is tied in with buses going to the separate school, which is also down the road a bit. Quinte has excellent relations with local boards.

The survey indicated that those schools with more to offer do better in attracting students. Some principals felt that funding would help them provide better facilities and

more courses, which in turn would attract more students.

Some principals indicate that today's parents are looking for quality Christian education. The emphasis, according to Hamilton principal Ron Dirkse is shifting to "a little bit of consumerism," the stepchild of "materialism." The time-honoured principle of Christian education for all Christian children is pushed aside in favour of concerns about how good the teacher is, how suitable the courses are and how well son or daughter fit into the social fabric. While

acknowledging that Christian schools must rise to the challenge of producing quality education, Dirkse nevertheless laments the shift in emphasis.

Tuition medley

Most principals feel that tuition costs by themselves do not deter parents. Tuition fees differ from school to school. Many have a sliding scale according to income (at Chatham District Christian Secondary parents pay anywhere from \$3,000 to \$9,000); some have two rates, one for families who send children to both Christian elementary and high, and one for those who enrol in Christian high only (Smithville — \$3,500 and \$4,800). Beacon in St. Catharines asks \$5,000 per family, which covers enrolment in both elementary and secondary or in Beacon only. In Bowmanville the fee is \$4,200 for one child and about \$5,300 for the family.

London District Christian Secondary seems to have the most original system. Chapters in the school society are assessed a certain percentage of the budget, according to number of families. After that it's up to the chapters to decide how much tuition their families pay.

Durham Principal Ren Siebenga (Bowmanville) finds that the high cost of tuition is an obstacle for people who are new to the Christian school idea. "It's a massive leap of faith to step from paying nothing to paying \$4,200," he observes. He thinks that government funding would help these people. For those who are used to it, tuition costs are no real obstacle, he says. "It's been a fat year. There's plenty of money around. We should be storing it up for the lean years."

Going beyond the pale

Some schools are not as dependent for enrolment on trends in the Christian Reformed community as others. Redeemer Christian High School in Ottawa has the highest overall percentage of non-Christian Reformed students attending. This year it's about 30 per cent, Principal Derek Maggs discovered,

although his previously uninformed and wishful opinion had it at 50 per cent.

Quinte Christian High School is showing more promise for the future in this department, with 12 per cent non-CRC in Grade 12 and 50 per cent in Grade 9. Principal Van Huizen agrees with other principals that these trends are most heavily influenced by what happens at the elementary level. Trenton and Belleville Christian schools, the two main feeder schools, show a steady increase here.

Showing a percentage of non-CRC of 10 per cent or less are Sarnia, Bowmanville, Smithville, St. Catharines and London. The figures for Hamilton and Toronto were not given, although Dirkse of Hamilton thought it was low in his school.

The facts

Some schools are experiencing a boost in enrolment because of people moving into the area. Toronto finds that people are moving back into the area because of employment opportunities. Hamilton has seen families move in because of the presence of Redeemer College.

In actual fact the numbers in

each school are:

Redeemer Christian High School in Ottawa — 76 students this year; 80 students last year.

Quinte Christian High School in Belleville — 115 students this year; 108 students last year.

Durham Christian High School in Bowmanville — 124 students this year; 140 students last year.

Toronto District Christian High School in Woodbridge — 380 students this year; 360 last year.

Hamilton District Christian High School in Hamilton — 330 this year; about the same last year.

Woodland Christian High School in Breslau — 148 this year; 131 last year.

Smithville District Christian High School in Smithville — 175 this year; 190 last year.

Beacon Christian High School in St. Catharines — 133 this year; 157 last year.

London District Christian Secondary School in London — 282 this year; 304 last year.

Chatham District Christian Secondary School in Chatham — 91 this year; 93 last year.

Lambton Christian High School in Sarnia — 81 this year; 90 last year.

Christian educators meet in Third World

Robert VanderVennen

Canadian professors George Vandervelde of the Institute for Christian Studies and Harry Groenewold of The King's College, Edmonton, were among Christian scholars from 30 nations who met in Lusaka, Zambia, to discuss the role of Christian higher education in different parts of the world.

The occasion was the fifth triennial meeting of the International Council for the Promotion of Christian Higher Education. The purpose of the Council, founded in 1975, is to link together and encourage co-operation among mainly Reformed Christian colleges, universities and seminaries, and their faculty members, throughout the world.

A highlight of this conference was the active participation of the president of Zambia, Dr. Kenneth Kaunda. He gave a major address and hosted two receptions for the delegates. In his address, which was politically and religiously highly-charged, he appealed to the conferees as brothers and sisters in Christ to show solidarity with his people in the struggle against racism and oppression.

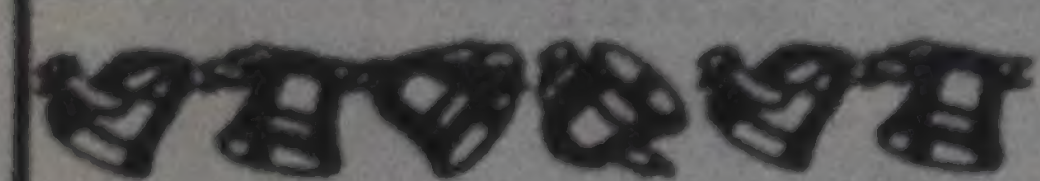
"What a man and fine Christian is Kenneth Kaunda,"

commented Dr. Bob Goudzwaard of the Free University of Amsterdam. "He even sang a Zambian song for the Africaners at our conference, a song praying that the Holy Spirit might come on them."

President John Hulst of Dordt College is Chairman of the International Council. Dr. John Vander Stelt is Executive Secretary. In addition to Vander Stelt, Vandervelde and Goudzwaard, speakers at the conference included Dr. C.F. Beyers Naude of South Africa, Dr. Nicholas Wolterstorff of Calvin College, Dr. John Van Dyk of Dordt College, Dr. Klaas Runia of The Netherlands, and Dr. John Orkar of Nigeria, who lived for some years in Winnipeg and in Halifax.

"What made this conference a unique event," said Vandervelde, "was the people who attended and the Zambian setting. The setting confronted one with the obvious poverty and the overwhelming generosity and kindness of the Zambian people."

He added, "I was deeply struck by the weakness and vulnerability of the Christian church in many parts of the world, especially in minority situations and in communistic and Islamic settings." He strongly urges support for the Council for the stimulus it gives to the worldwide mission of Christian higher education.



Amsterdam Christmas Group

Group #1

Dec. 17 — Jan. 6

Adults \$619

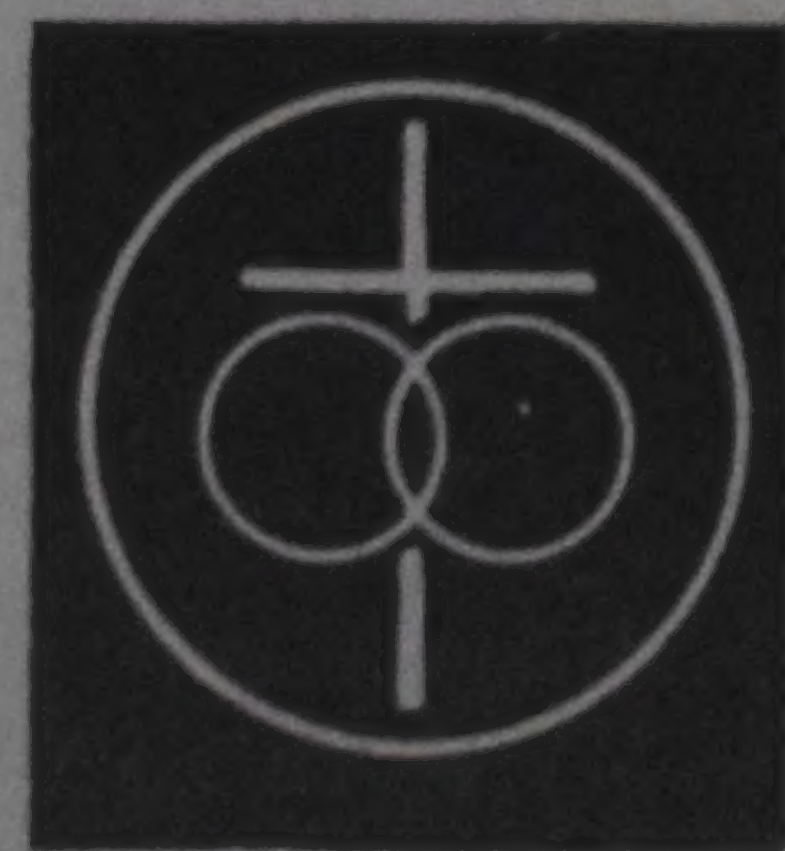
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Group #2

Dec. 23 - Jan. 6

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Children \$558



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Korean people need gradual change, says student

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These tensions stimulate interest in the search for integral Christian thinking, also in academic studies. For example, in the past two years there is greatly increased interest among Koreans in the work of the Institute for Christian Studies.

Changes in Korean society

Korean society is undergoing major changes at a breathtaking pace. Economically, Korea has come like a comet on the world scene, a large middle class has arisen of which more than 80 per cent are college graduates, Koreans are travelling all over the world and now they want their government structures to fit the modern world.

There is all too little experience with democratic government in Korea. Japan ruled Korea from 1919 to 1945, and then American military

rule took over. Elected governments have tended to be run by strongman presidents. The heavy hand of the United States was evident again very recently when President Reagan objected to the proclamation of martial law in Korea.

Returning to Korea as professor

Yet these are exciting times in Korea. Kuk-Won and his family look forward to returning home to Korea as soon as he finishes his Ph.D. studies with Hendrik Hart at ICS. He would like to return to the teaching of Calvinistic philosophy which he did in 1984-85 at Chong Shin College, the theological college of the Korean Presbyterian General Assembly (Hab-Dong). From 1980-84 he was a student at Westminster Theological Seminary, where he received the Master of Divinity and Master of Theology degrees.

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Farmers seek alternative to tobacco crops

Marcus Van Steen

(Canadian Scene) — A remarkable phenomenon of this decade is that for the first time smokers have been put on the defensive.

This doesn't mean smoking has been eliminated. Canadians in 1986 consumed more than 3,500 cigarettes per adult per year. This is higher

than the U.S. figure and is almost one thousand cigarettes a year ahead of British smokers who have a reputation for tobacco addiction.

This level of smoking, astronomical though it is, actually represents a five per cent decline from 1981. There has been a gradual drop in smoking since the publication

of medical evidence of health risks associated with tobacco. However, this was not viewed with undue alarm by the tobacco industry which has survived many ups and downs in the 400 years since tobacco reached Europe from the American colonies.

Doctors, philosophers and church leaders denounced it as a noxious weed. Smokers in Russia and some Islamic nations were put to death. In some parts of eastern Europe anyone caught using tobacco had his nose or ears cut off. In western Europe smokers were thrown in jail. And the church fought a long war against the "noxious weed." In spite of all this, tobacco users persisted, even after the whole world followed the example of France and England and imposed heavy taxes on tobacco.

It is becoming clear that the smoking habit which flourished in the face of denunciation, persecution and taxation, is falling victim to social pressures in the western

nations. Smokers now find that their habit is not socially acceptable. The tobacco companies, while seeking new markets in the third world countries where smoking is still fashionable, are diversifying into such businesses as food and beverages. But what is the Canadian tobacco farmer to do?

Tobacco as a crop was of little significance in Canada until cigarette smoking became a world-wide habit in the 1920s. It was found that the parched, sandy soil of southern Ontario was suited for the cultivation of Virginia leaf tobacco from which most cigarettes are made. By 1978, 100,000 hectares of the Niagara region were devoted to tobacco, producing an annual harvest worth about \$90 million. It was the most valuable cash crop in Ontario. This year the tobacco crop has shrunk to less than \$70 million.

A few years ago some of the farmers saw that a change was coming and managed to get

into new crops, such as ginseng and peanuts, or retired from farming altogether. But about 2,000 tobacco growers were not as far-sighted, or were unable to find alternatives. The Ontario and Federal governments are now co-operating on a program to help tobacco growers who wish to develop new crops. Specialists at the federal experimental farms are trying to determine what might be suited to the area. It is not only the soil and the climate that have to be taken into consideration, but also what product can be produced and marketed successfully. For example, there is some doubt that peanuts produced in Ontario could compete in price with the vast amounts of peanuts grown in the United States.

One suggestion put forward so far is the evening primrose, which could be grown abundantly in southern Ontario, and which produces an oil that is in demand by the pharmaceutical industry.

Christian broadcasters now free to speak their views

WASHINGTON, D.C. (EP)

— The Federal Communications Commission's (FCC) decision to abolish the 38-year-old Fairness Doctrine, on the grounds that it unconstitutionally restricts freedom of speech by broadcasters, has been greeted warmly by Christian broadcasters, who say the change will allow them to deal more directly with controversial issues.

"Christian broadcasting will be enhanced, and we'll see more programs of a controversial nature because they won't be discouraged by the Fairness Doctrine," predicted Ben Armstrong, executive director of National Religious Broadcasters (NRB).

Armstrong explained that although the Fairness Doctrine was meant to encourage balanced discussions of controversial issues, it had a chilling effect because stations tended to avoid controversy to skirt Fairness Doctrine requirements. "Stations felt obliged to eliminate that kind of programming," Armstrong noted.

"We called it the 'Unfairness Doctrine' because it had a chilling effect on the ability of religious broadcasters to engage in the discussion of controversial issues of public importance."

Fairness Doctrine concerns have led to Christian programs being censored, Armstrong explained, citing a James Robison program on homosexuality that was rejected in Texas, and the Mutual Radio Network's dropping of the Lutheran Hour because of abortion-related content. "These are cases of a Christian broadcaster being hurt by the Fairness Doctrine," said Armstrong. "The station, instead of getting someone on the air to present an opposing view, they just dropped the program."

Wayne Pederson, station manager for KTIS Radio in St. Paul, Minnesota, the flagship station of the Northwestern College Radio Network, said of the decision, "It frees us. In the past there was an obligation to

present both sides or all sides of an issue. As a Christian station if we advocate a particular position, we are now free to present whatever side we want without an obligation to let, say a pro-abortion group, get their licks in. From a Christian standpoint it's a help."

Pederson said the FCC policy change won't make a big difference in the way his station presents news and issues.

"Even though we'll feel a little more relaxed in covering issues, I think we'll still try to present the different sides of an issue, balanced coverage. That's our journalistic responsibility."

Jim Shedd, assistant station manager to Chicago's WMBI, the Moody Bible station, said the policy change could "give freedom to express a biblical or Christian view on some social issues without being quite as concerned about having to offer time to air a rebuttal. It doesn't mean we're going to go all out attacking the Jehovah's Witnesses or the Moonies or whoever, but it does mean we would not be expected to grant equal time to someone from one of those organizations to come on and give their view. In the case of some cults, it might take some of the pressure off there."

Shedd, like the other Christian broadcasters contacted, has adopted a "wait and see" attitude on the FCC's decision. Although the FCC commissioners voted unanimously to scrap the doctrine, various members of Congress have announced their intention to reinstate the policy as law.

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Editorial

Is there forgiveness after the sin against the social spirit?

The article in *The Toronto Star* of Aug. 25 is entitled "The Case Against Funding of Religious Schools" and is written by John Fraser, a leading figure in public education in Ontario. It is cleverly written and will, no doubt, persuade some Ontario citizens that support for independent schools is not a good idea (The *Star* editorialized against funding of private schools a week earlier). Mr. Fraser's argument is very logical ... once you step into his world of thinking and believing. It is also very dangerous in that it undermines the kind of freedom that still separates our society from totalitarian ones.

Mr. Fraser paints the following scenario: "Suppose, for a moment, that your neighbourhood school decided to organize its classrooms along these lines: Baptist children in one classroom, Jewish children in another, Dutch Reformed in one, economically advantaged in another, and so on. The Human Rights Commission would not tolerate that kind of discrimination for one moment. Even a hint of differentiated treatment of children invites a prompt and angry response. Our Charter demands equal treatment of all."

With one little, seemingly innocent, example Mr. Fraser has raised the twentieth-century spectre of discrimination and has made an appeal to another twentieth-century sacred cow — human rights. Woe unto those people who commit blasphemy against the god of assimilation by asking for funds to finance their discriminatory practice of separating society's children.

The rule of numbers

The root of the argument is familiar, of course. Only the outward form changes with time and speaker. Underneath the logic lies the belief that all children of a given society should be educated in a system that is shaped by the convictions of the majority of people in that society. To depart from that majority view is to discriminate, to upset the "equal treatment" guaranteed by charter, and as a result, to invite an angry response from the majority whose view of what is best for all has been thwarted.

No doubt, Mr. Fraser will argue, as have others, that the majority shows great tolerance by allowing minorities to operate their own schools, as long as they don't come asking for money. Why is it wrong to ask for money? Because that money has been set aside for the system that the majority favours. It's "majority" money for "majority" schools. Simple rules for accounting apply. How can "public" money be used for "private" schools? That's like having a bank take money from one account and putting it into another. It's a violation of trust!

The lie of "equality"

What is worrisome about this position is not the fact that independent schools are denied money collected also from their own supporters (no one is after Mr. Fraser's money!). Most

parents will, strangely enough, benefit spiritually from the discipline of a family budget reduced by additional tuition costs, even if acknowledgement of that sometimes comes after the fact. Our concern comes with knowing that the lie of "equality" is stated with such indignant righteousness.

Anyone who has ever read anything about life under the ideological dictatorship of communism will recall how easy it is to become a traitor to a communist society. All one has to do, for example, is educate one's child according to non-communist beliefs. That too "invites a prompt and angry response," except that the penalty is much heavier — like 20 years of slavery in a labour camp.

There are, of course, miles of ideological development between the totalitarianism of the Soviet Union and the "majority-ism" of Canada. But one thing both "isms" have in common — a form of universalism that threatens the freedom of individuals and groups.

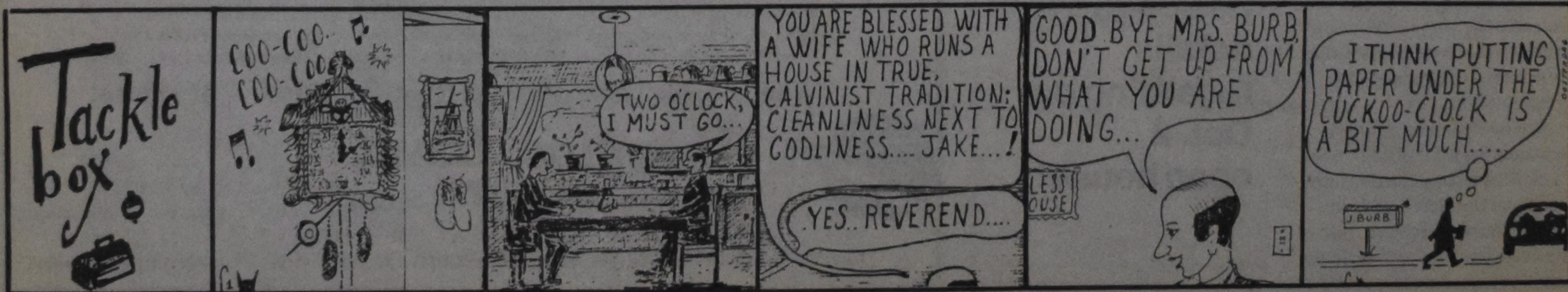
The lie of universalism

According to Mr. Fraser, "our society would be in chaos without the toleration and respect that is found in our public schools where children of all heritages and religion share a common set of experiences that enhance the humanity of our world." It's universalistic language through and through. It assumes that (social) evil arises from the assumption by any group or individual that the truth does not flow from the whole, but from somewhere else. Such beliefs are considered "anti-social," a term used by Mr. Fraser to tar the request for funds for independent schools.

If one is to go by the universalist definition of proper social behaviour, the behaviour of obedient Christians must be deemed anti-social. This is so because, one, Christians depend on revelation from outside the whole of society, and two, they consider the truth of their faith as binding for all of life. Christians thus challenge the claims of universalism! By doing so, they evoke accusations of arrogance and discrimination from those who will not tolerate this fly in the universalist ointment.

We don't expect to change the faith of Mr. Fraser with a brief editorial. But we would like it if all Christians, at least, would see the fallacy of universalistic thinking. We cannot serve two masters. We cannot worship Jesus Christ and the god of assimilation!

"I am the way and the truth," Jesus said to his followers. That kind of statement brooks no flirting with Mr. Fraser's belief that "the dignity of man, regardless of religious orientation," must be the fulcrum of our children's education. Christ is that ultimate point for us. And from faith in Christ flows not tolerance, but love and long-suffering. It takes a non-universalist believer to know the difference.



JUST A MOMENT/HERMAN PRAAMSMA



"I have laid up Thy word in my heart
..."
(Ps. 119:11)

How on earth can anybody speak on behalf of God? And why is Billy Graham still popular and respected, while so many people are skeptical of the church and faith?

I suspect that there is relationship between those two questions. There are people today who most emphatically deny that it is possible to speak "with the voice of God." At the most we can draw lessons from experiences people had with God. Such experiences are described in the Bible. The Bible contains many examples of people struggling with fear and doubt, people affirming their hope and faith, people bound by their own times and culture who reached out to God. The Spirit who drove these people may assist us as well today as we seek to struggle and affirm in our own times.

Good luck, eh?!

Then there are people who equally emphatically state that God speaks clearly today. As a matter of fact, He speaks to *them*. And as God speaks to them He goes into all kinds of fine detail: about money He wants raised, healings He is about to perform, and buildings He wants erected; "God told me"

How can you argue with that, eh?!

Meanwhile, it is really no wonder that so many are skeptical of "religion." You don't really need an organized church to tell you to do your best if there is no real word from the Lord. And most people have too much God-given common sense to be anything but amused by claims of religious free-lance artists who claim a pipe-line to heaven.

Which brings me to Billy Graham. Why is he respected and listened to, even in spite of his somewhat naive statements in Moscow a few years ago? It's really quite simple. It is because Graham is a servant of the Word. If people attend his rallies they invariably go home with the phrase ringing in their ears: "The Bible says..." "The scriptures say..."

Graham is not afraid of the "thus says the Lord." And that saying of the Lord can be verified, checked and read with your own eyes. There is a clear message there, and it is a message that is needed, a message that finds an echo in the hearts of those who hear it.

"So we are ambassadors for Christ, God making his appeal through us...." (II Cor. 5:20)

The clear sound of the gospel is the voice of God in his world. And that gospel is recorded in the scriptures.

How on earth can anyone speak on behalf of God?
Why not let God speak for himself?!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

C.C. announces:

Marian is back

We are happy to have Marian Van Til return to us after a lengthy illness. Her operation was successful and we hope that she may resume her editorial work here with enthusiasm. Marguerite Witvoet, who had taken her place since February of this year, returns to school. But she will continue to contribute to *Calvinist Contact* from time to time. This week's church page is still her work.

Innovations and changes

With this issue we introduce a few new items. The front-page logo is moved up so that the flow of copy is a little better and pictures are more easily placed.

The editorial and letters pages are shifted down two pages, making room for the news stories and the "between the Lines" column. Gerald Vandezande's suggestion to move up "Between the Lines" (see letter August 28) got us thinking about keeping the news stories and this column in the front section of C.C.

In addition, we hope to publish "Between the Lines" every week from now on, adding another writer to the team, high school teacher Clarence Joldersma, who will focus on environmental concerns.

To the two-some Praamsma and Rang will be added Rev. Dave Feddes from Strathroy, Ont.

This week we also start a weekly crossword puzzle. Look for it in the Events/Classified section.

Open house at C.C.

Yes, we have made a successful move to our new facility at 261 Martindale Rd. in St. Catharines. All of us were very tired after weeks of packing, moving and rearranging, but very happy about our new, modern, spacious home. Smells of paint, new carpet and outside paving are in the air. Tradesmen walk in from time to time to put the finishing touches on the building. Salesmen know the way to the complex of commercial establishments too.

It's time to shake off our preoccupation with space and things to fill it with and to get down to the serious business of publishing a weekly newspaper. It's a good thing nothing happened in the world for the two weeks we were not publishing an issue. Of course, Ben Johnson broke the world record for the 100-metre dash and a few other things did happen. But we could relax because our God was in charge.

No doubt, some of you will want to see our new facility. That opportunity will be there when we have our open house at 261 Martindale on Friday, Oct. 2 from 4 to 10 p.m. Do come and see us. We will show you around (which should not take terribly long) and serve you refreshments. If you cannot make it to the open house, stop by some other time. You are always welcome here.

Letters

Mormons and Witnesses not churches

I have been reading C.C. for some years now and find it most insightful, interesting and enjoyable. Your Canadian Church membership statistics in the Aug. 14 issue was particularly useful. However, it brings to the fore that ceaseless task of defining Christians. Two criteria must be Christology and the doctrine of the Trinity.

On page 53 of his book *Christian Deviations*, SCM 1972, Anglican priest Horton Davies states that:

"Jesus Christ is believed to be literally the only-begotten Son of God in the flesh, and not to have been conceived as other churches have affirmed — by the Holy Ghost. It is also believed that there are other Gods for other planets, and that the God of this earth is in a state of progression, and that men also become gods.

Elsewhere Davies claims that the Mormons are tri-theistic not Trinitarian.

On page 60 he quotes Charles Taze Russell, the founder of Jehovah's Witnesses as follow:

As he [Jesus] was the highest of all Jehovah's creation, so also was he the

first, the direct creation of god, the 'only Begotten,' and then he, as Jehovah's power, and in his name created all things."

Thus I would quibble with your inclusion of the Mormons and the Jehovah's Witnesses as churches.

On the other hand you omitted the thoroughly trinitarian and christologically orthodox Anglican Catholic Church in North America which broke away from the Anglican Church of Canada during the last 20 years over, among other things, the ordination of women. I believe most dioceses of the Anglican Church of Canada have ordained women for about 15 years. It would be very interesting to know the membership of the Anglican Catholics.

Bert Hopkins,
Ottawa, Ontario

Help us understand today's theology

I was pleased to read a few weeks ago that John Valk would be writing a bi-weekly column on issues in Theology/Religion intended for lay people. I was disappointed, however, by the content of the first two articles. While the

articles about the Jewish sects can lead to a better understanding of the Bible and the time that Jesus lived, I had hoped that Mr. Valk would discuss current issues.

In C.C. of Aug. 14, the Pensive Dutchie, Syrt Wolters, gives his view on an article by Dr. Al Menninga. It would certainly give a more balanced view if Mr. Valk could explain what Dr. Menninga has said. If this is the same Dr. Menninga that some people wanted to drag before synod to explain his views, an article would be even more topical.

Related to the issue raised by Mr. Wolters is Van Till's book *The Fourth Day*. How about a series of articles explaining Van Till's thesis about the purpose of the Genesis creation account, and coming to work through this book?

I am sure that there must be many more issues which can be explained in simple language, but for the time being I look forward to seeing the articles I have suggested.

John Hofstee,
Listowel, Ontario

Spirit neglect explains conferences

Although Pastor Schalkwyk started his last pastoral letter on "Balanced Christianity" by saying: "Once upon a time I walked into a beautiful church in New York," he sure is not commencing a fairy tale!

I am confused as to why in a southern black church he would have liked a larger banner stating: "Jesus Only." Such a sign would fill me, a trinitarian, as surely Pastor Schalkwyk is, with suspicion.

We can recognize the danger of specializing in the Spirit. Does the pastor also see the danger of being closed and even opposed to the Spirit? There are two scripture passages one can ponder: "The letter kills, but the Spirit makes alive," and: "As many as are led by the Spirit of God, they are the children of God." We must desire more than what creeds, confessions, and theology offer. "Intellectualism only" leads to boredom.

It should not strike Pastor Schalkwyk strange at all to read about Holy Spirit conferences. Obviously the third person is the neglected one.

Continued on page 6 ...

Family

Do not despise the thunder

Pastor C.A.

With an aching heart I write this article for *Calvinist Contact*, hoping that the reader will be able to identify with my bruised emotions, and will, together with me, condemn in no uncertain terms the light-hearted way in which some people of Reformed stock speak about sermons and their makers.

From my own considerable experience, I know that the preparation of sermons is no laughing matter, nor is the delivery of them.

Following in the formidable footsteps of our Reformed fathers, we always used to display a deep reverence and sacred awe with respect to preaching and preachers. However, in these latter days some Korahs, Dathans and Abirams (see Numbers 16:1ff; also Jude) have arisen among us, men of a rebellious spirit, who scoff at the sanctity of sermons and speak with levity about preachers and their hallowed creations.

Those prophets who are not afraid to admonish their audiences in loud and clear

language, who cry out against the manifold evils of the day, who thunder against false doctrines and castigate their sheep with the bullwhip of pending judgment, are especially exposed to the barrage of derision. I proudly consider myself to be one of them.

Wedding folly

How far, yes, how agonizingly far these sermon-mockers dare to go, was demonstrated a few weeks ago on the relatively happy occasion of a wedding banquet. Three well-known Reformed ministers, men of good standing in their congregations and denomination, mind you, partook of the dinner and in good Reformed fashion feasted upon the many delicacies on the tables. So far, so good.

However, after coffee and dessert, the Master of Ceremonies summoned the three pastors to come forward and ordered them to sing a song with the disparaging title "Three little ministers," to be sung to the tune of a Dutch

children's song "Drie kleine kleutertjes" ["Three little toddlers"]. The three ordained men did not only comply with this shameful request, but they also sang this office-dishonouring dirge with gusto and merriment, doubling up in laughter! How deeply fallen such leaders are!

In order that you, dear reader, may share in my disgust emanating from sound and time-tested Reformed principles, and in order that you may be aware of and alert to what is going on in our own beloved circles these days, I give you now the partial text of the outrageous song the three ministers humbled themselves to sing in public: *Three little ministers Were preaching in a church, Preaching in a church. They spoke of misery, depravity and smirch, On a beautiful Sunday in early September.*

Three little ministers Were thinking of their doom, Thinking of their doom. Their church had kicked them out For spreading so much gloom, On a beautiful Sunday in early September

Well, dear reader, what is your reaction? It must be one of ire and grief. And to think that I quoted only two of the six scandalous stanzas!

Heavenly fireworks

I have in my library the homiletical work of the highly-acclaimed Scottish Presbyterian theologian and poet Dr. Nelson Amos MacFyrecrackor (1741-1842). His writings should be compulsory reading for all seminarians and other would-be theologians. In his lectures to his students the venerable MacFyrecrackor tirelessly emphasizes the undeniable fact that ministers will fail and fall as preachers and blunder and

stumble as pastors if they will not incessantly preach sermons loaded with brimstone, thunder and other explosives. He coined the famous phrase: "Preach and thunder, or else you'll blunder." (New English Version)

Oh, how I wish that not only the three victimized little ministers in the scandalous

song quoted above, but all pastors of Reformed gut and blood would hearken to these profound and wise words of Nelson Amos MacFyrecrackor!

Pastor C.A. lives in Reformelo, Ontario.

Cinema summaries

Marian Van Til

No way out

Rated AA
Stars Kevin Costner, Gene Hackman, Sean Young, Will Patton, Howard Duff
Directed by Roger Donaldson

No Way Out is a riveting thriller with a Hitchcockian surprise-the-pants-off-you-in-the-last-five-minutes ending. Kevin Costner is superb as Farrell, the U.S. naval commander who must make a back-page murder look like the work of a Russian spy, and, therefore, a matter of national security. The catch is that Farrell secretly loved the woman who was murdered, making his job as "investigator" excruciatingly difficult. The situation becomes more and more tense as he begins to suspect his boss, the U.S. Secretary of Defense (Hackman), and his boss suspects he knows too much. Then comes that eyebrow-raising ending. Some critics have ridiculed the film because of the ending — as audience, you feel duped. But, upon closer reflection, every detail "works"; everything fits. The film is a powerful drama, made more so by the surprise, and the moral dilemma that that surprise presents. (Refreshingly, it also has several tense foot chase scenes, which overshadow the obligatory car chase.) *No Way Out* offers what you suspect may be an all too real picture of behind-the-scenes political intrigue in Washington. Along with Costner's excellent portrayal of the free-wheeling commander whose integrity is tested, Will Patton's characterization of the Secretary's fawning aid who is brought down by his lust for power and his misguided love for his boss, is vivid and chilling.

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Anne Van Wyngaarden
Whatever happened to KNOWLEDGEABLE sales and service people?
When I wanted to know something about our local tourist attractions, a bored-looking individual at the tourist booth handed me a fistful of pamphlets and a map. No help, no interest.
In a bookstore, none of the staff knew where to find a book printed by their own publishing house. It might be out of print, who knows?
In a clothing store, a clerk did not believe that a size we asked for was available and was unwilling to check it out.
Unfortunately these are not isolated incidents.
Wishing me a good day when I leave is not quite good enough!
P.S. To all of you who really try, THANK YOU.

Anne Van Wyngaarden lives in Wellandport, Ontario.

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Church

Marguerite Witvoet, page editor

Pastoral Pondering The puzzle of the pews

Dave Feddes

Why do people sit where they sit? After preaching as a student in many different churches, I continue to ponder that question. Some questions are more important than mine, but few are more baffling.

I ask my question every time I preach in a box-shaped church. You know the kind: narrow and long, with people in the back row able to glimpse at the minister only through their binoculars. Every time I preach in a church like that, I have the same experience. While shaking hands after the service, a striking contrast becomes apparent.

The people who sit in the back half of the building greet me with silence or a grunt. The most I can expect is a muffled "good morning." After these people have filed past, I begin to wonder whether this just might be my worst sermon ever.

Then the people from the front half arrive. They gush appreciative remarks. They beam their approval. My head begins to swell if I do not whisper a prayer for humility. When they have passed by, I briefly consider whether or not to submit this dynamic sermon for publication.

Other ministers have noticed this striking contrast. The difference is there. That much is certain. But I still do not know why.

Those who sit in front may suggest that some people like to nap (or, in case of insomnia, read the bulletin) during the sermon. Such people naturally prefer a seat far from the voice and eyes of the minister. Their silence after the service can then be traced to the fact that they are more familiar with dreamland than with the message.

Those who prefer the back, however, may retort that those in the front like to strut down the aisle in order to be seen by others. Compliments from such show-offs are only further proof of their desire to impress others through flattery and through displaying how well they listened.

For most people, though, there is probably a different reason altogether. It is probably nothing so sorry as the previous two paragraphs. Some folks are quiet and shy. They sit in a distant and unobtrusive seat for the same reason they are silent after the service: they are reserved and silent people. Their counterparts in the front benches choose their seating for the same reason they gush their compliments: they are bolder and more outgoing.

The mystery may never be solved. Wherever people sit in church, the Lord welcomes them, and their pastor is glad to see them. But we who preach still wonder: Why do people sit where they sit?

Dave Feddes is pastor of Westmount Christian Reformed Church in Strathroy, Ontario.

The truth about your forefathers

Marguerite Witvoet

"They sure don't make 'em like they used to." We often say that to compare, usually negatively, modern products with those from "the old days."

Sometimes it seems they don't make people like they used to, either. Whether one

hears it from history books or stories from your parents or grandparents about "the old days," it seems that, back then, people were more reliable, more morally upright, more trustworthy ... in short, they were better people than we are today.

Or were they? The records of the Lutherse Gemeente Zaandam (Lutheran Congregation of Zaandam, The Netherlands) in 1773 shed some interesting light as to the motivation behind our forefathers' faithfulness, at least in church matters. One of our readers, Bill Kelder from St. Catharines, Ont., provided us with some of the data from the Zaandam church records.

No "oncens" allowed

The records give some guidelines for enforcing church rules. Promptness must have been associated with a godly life. Anyone coming late to church had to pay two *stuivers* (one *stuiver* was 1/20th of a guilder then, and in terms of wages, is comparable to about \$5 Canadian today). This crime was as bad as missing church once, which received the same fine. But missing both services was three times as bad, procuring a fine of six *stuivers* (almost half a day's wages for

an unskilled labourer).

Even consistory meetings were under strict enforcement. Any member of consistory who was not in time for the meeting was charged two *stuivers*. If he did not show up at all, he was charged six *stuivers* (it seems it was worse to miss a consistory meeting than a church service — compare fines above).

Smoking was absolutely forbidden during the meetings. Anyone who asked for pipe and tobacco before the business meeting was finished had to pay two *stuivers*.

High price for trust

Attendance and smoking were minor matters, however, compared with the serious offence of disclosing confidential information to outsiders. Anyone who broke trust and talked about confidential matters outside of the meeting was charged a *gouden reyder* (a gold coin which was worth 14 guilders — more than two weeks' wages for a skilled labourer, or about \$1400 today!)

With fines like these, it's no wonder church-goers of times past showed up so faithfully and kept their mouths shut when they were told. They couldn't afford not to!

Church news

Christian Reformed Church

Accepted

— to First, Toronto, candidate John M. Rottman presently in Troy, Mich.

— to Aylmer, Ont. (second pastor) candidate Richard A. Wynia of St. Catharines, Ont.

— to Wayland, Mich., candidate Lambert J. Sikkema

Declined

— to First, Orillia, Rev. A. Dieleman of Fenwick, Ont.

— to Grace, Chatham, Rev. J. Kuipers of Immanuel, Brampton, Ont.

Clarification:

Although candidate Robert Hogendoorn originally accepted a call to Wayland, Mich., U.S. immigration policies made it impossible for him to enter the U.S. to become their pastor. As a result, candidate Hogendoorn is again available for call in Canada.

Change of address:

Rev. Peter W. DeBruyne, 20 Margaret Ave., Grimsby, ON L3M 4S1

The Living Word: (Synodical Committee for Sermons for Reading Services) Rev. R. W. Ouwehand is now Secretary-Treasurer, 102 Chippewa Ave., Woodstock, ON M4T 1A1

Survey to study use of computers in churches

Interchurch Communication, a communications co-operative of the Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United Churches, has begun a computer survey. The information obtained will help us to determine how we can best assist congregations now using computers and those who are

considering computer use in the future. A directory of computer users will be printed. Copies of the completed survey will be made available and will cost \$3. For more information write: Computer Survey, Div. of Communications, 85 St. Clair Ave. E., Toronto, ON M4T 1M8.

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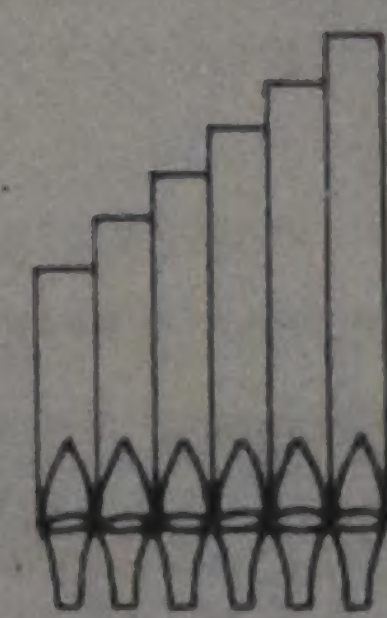
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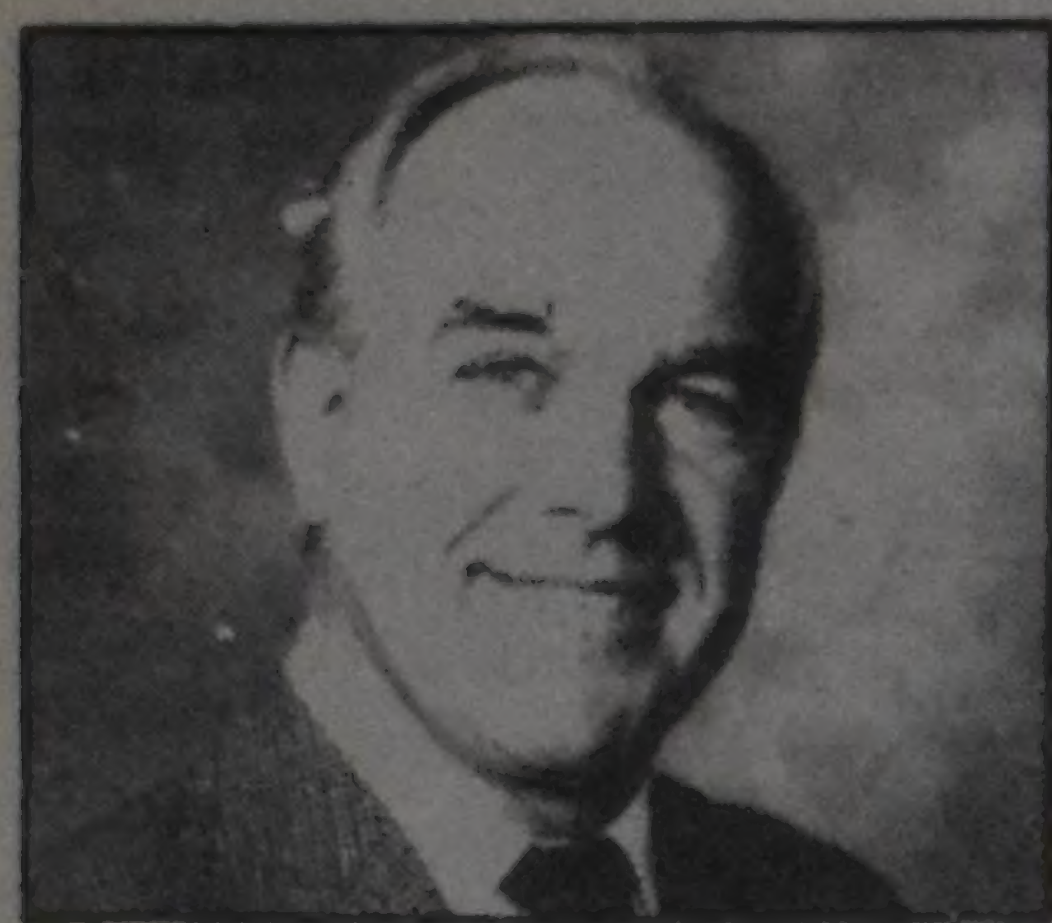
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Canadian Church Scene

Jacob Kuntz

Christian commentary on defence, politics, AIDS and maturity

The White Paper

Not many church magazines have commented on the recently published "White Paper on Defence." In it, the Minister of National Defence, Perrin Beatty, proposes the acquisition for Canada of 10-12 nuclear-powered submarines and much more military equipment for the defence of Canada's sovereignty. One magazine that came with a (guest-) editorial on the subject (by Philip Smith-Eivemark who has a background in military affairs) was *Catholic New Times* of July 26. It criticized the White Paper for a "lack of vision." It is safe to assume that many RCs (as well as many Protestants) do not agree with the opinions that are expressed here. We quote the following paragraphs:

The technical shortcomings of the White Paper aside, what is a major concern to many is that this document does nothing to make the world a safer place to live. The tensions which exist between the various opposing camps of our world are increased by this document.

Our young men of the hour, Prime Minister Mulroney and Defence Minister Beatty, are no visionaries. Calling themselves sober and pragmatic men, they have opted to follow the American way blindly and add to the cauldron of world tension rather than courageously and imaginatively put into place a Canadian plan for world peace which can begin the return to a peaceful approach to our considerable world difficulties.

There is no vision here. No moral courage. No inner strength. Just a tired decision to follow age-old paths that have, in the past, led nowhere but to the grave.

Where we have established ourselves as a military "power" has been our role as peacekeepers for the United Nations. Here our contributions to a safer world have been out of proportion to our size. Indeed, we are actively sought out by the world community for this role. Yet this important contribution of our military is given mere lip service in the White Paper.

Our leaders have decided, with this Defence White Paper, to remain on the unimaginative path of arms escalation which can lead nowhere but to an eventual war. This is an ignoble path to walk for a nation with so much to give.

The new party

The Christian Heritage Party of Canada was discussed in the June issue of *The Messenger* magazine of the Free Reformed Church, by the editor Rev. A. Baars. He sees the emergence of this new party as a very important development in our society, is thankful for it and supports it. He also makes some observations. In the first place he does not share the idea, expressed in Canadian Reformed circles, that the Reformed confessions must be included in the basic principles of the party.

In the church we are united by the Three Forms of Unity and every Reformed Christian has bound himself to live accordingly. This should quite naturally come through in all the areas of his life. However, there is no reason why we should not work together with Christians of a different persuasion in common social and political concerns. In these areas our own confessional stand will show itself — and we certainly do not have to be

ashamed of this! — but we should not impose the adherence to our confessional standards as a condition for co-operation in a Christian political organization.

In the second place the editor has some problems with the objectives of the party.

At this point the question comes up: What really is the primary objective? Is it to attain power? It is possible that I am reading too much in the order of these articles, but should the party's first concern not be to make known and defend biblical principles in the political arena? In my opinion the primary objective of a Christian political party is to call back government and society to the teaching of the Word of God.

Christians and AIDS

In *Mennonite Brethren Herald* of July 17 we found a good article of John H. Redekop on the spread of AIDS. He seeks an answer to the question of what the response of Christians should be to this horrible disease, and he comes to the following conclusions which every Christian should take to heart:

Christian responses to this sudden scourge vary from treating it as if it were just another unfortunate natural phenomenon, like Legionnaire's Disease, to insisting that it constitutes God's "last days" judgment on contemporary Sodom and Gomorrah.

Perhaps the appropriate response lies somewhere between the two. None of us can read God's mind. We do not know why this plague has struck now. What we do know is that ultimately the wages of sin is death, which, by the atoning work of Jesus has been set aside for those who believe

and generally postponed for those who don't.

We also know that the law of cause and effect applies to sin. That is why 33,000 Canadians died last year from tobacco-related causes, and that is why AIDS victims die. When society condones what God condemns, there is a price to pay. God's standards cannot be broken with impunity.

In the years ahead the Christian church in Canada and elsewhere will be put to a very great test. As the AIDS plague reaches monumental proportions and touches us in our communities and even our families, we need to think hard and to speak carefully. Of course we must teach and model sexual abstinence outside of marriage and reject all unnatural sex. But will we merely condemn those who by their deeds have brought death unto themselves or will we still be sufficiently Christ-like to love the sinner even as we condemn sin? Will we remember that Christ died for us precisely because we all deserved to die because of who we were and what we had done?

Christian babies

The War Cry of July 18 notes that there are too many babies in our society. It means to say that we have too many adolescents who mature at least 10 years later than their parents' generation: "They have got used to living irresponsible lives. They seek the easier way." It would be foolish to think that the Christian Church has escaped this malaise.

What is the subject matter of most of the Christian books now flooding the market? The majority of them are self-centred, problem-oriented: how to deal with your depression, your spouse's unfaithfulness, your obesity, your rotten complexion, your gossiping neighbour, the officer (or minister) you don't

like ... the list appears to be endless.

Such a diet is producing malnourished Christians; spiritual babies who sit at the centre of their own personal universe screaming for attention, never getting beyond their problems. And they will never, so long as they keep looking at themselves, so long as their horizons are self-interest and self-glory.

God expects his people to grow up and to take responsibility for their lives. He has provided the means of grace. Never have more Bibles been available — in a bewildering welter of translations and with study guides galore — and never has there been more biblical illiteracy.


The Christian life is lived by faith, not by feeling, yet most Christians — and certainly all Christian babies — think the reverse is true, to their spiritual loss.

It is a sign of the times that most of the articles on Christian living which arrive at *The War Cry* refer to "feeling the presence of God," "feeling saved," rather than stating: "I know I am saved," or, "I know the presence of the Lord."

This is more than a sloppy use of language (though that is definitely increasing), it is a shift of perception from faith to feeling. And that is guaranteed to keep Christians in babyhood long past the time when they should have matured in the faith.

Are you a spiritual infant? Start living — by faith; claim God's promises — by faith; believe what He says — by faith. And refuse to accept your self-centred, introverted feelings as the basis for your spiritual health. Only then will you have a message of healing hope for the lost of your generation.

Jacob Kuntz is pastor of First Christian Reformed Church in Kitchener, Ontario.

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Christian schools in Australia:

A growing trans-denominational movement (1)

Harro Van Brummelen

Almost 200 students gather in an outdoor space between the classroom buildings for "parade," the daily assembly in a Queensland, Australia, Christian school. All are neatly dressed, in attractive uniforms, with appropriate hats to keep off the cancer-inducing rays of the sun. After some choruses, prayer and the inevitable announcements, the principal, in shorts and sportshirt, asks me to help congratulate all students who have birthdays during the forthcoming June winter vacation. I gladly comply, although I'm too bashful a Canadian to follow his example and give each girl a birthday kiss!

Afterwards, the students quickly disperse to their classes in one of the seven separate building "blocks" scattered about the property. The "hallways" are sidewalks between the blocks. Each building is the width of a classroom, and each room has outside doors at opposite sides. Many schools have their buildings arranged in quadrangles, enhancing a "town square" community atmosphere.

At the elementary levels, I saw a great deal of exciting, creative, Christ-centred learning. In one large Grade 5/6 class, self-motivated students worked individually or in small groups on well-structured units emphasizing Christian themes. However, as in North America, secondary teaching seemed dominated by

textbook-based "teacher talk." But these teachers too, wanted help in structuring their classes and content according to biblical norms.

Christian outreach centre

For three weeks in June I was the guest of Christian Outreach Centre (COC) in Brisbane, Queensland. COC, begun as an evangelistic outreach ministry a dozen years ago, is now the largest church congregation in Australia. Today up to 3,000 persons worship each Sunday morning in a large but simple building, and the mother church has spawned 95 others throughout Queensland and the rest of Australia.

COC's vision goes beyond worship and evangelism, however. Among many other ventures, it operates Christian

schools, including a 600-student school in Brisbane. It has also begun the first pre-service Christian teacher training institution in Australia. The 20-student college is so new that it still has no permanent name! But it is functioning, with a staff of four full-time and several part-time instructors. Head of the teacher training program is Bob Pearson, well-known in British Columbia for his church, Bible College and Christian school work.

Groupings of Christian schools

Christian schools have grown rapidly in Australia during the last decade. There are four main groups. The largest, the National Union of Christian Parent-Controlled Schools (NU) has its origins in Reformed circles. Today, its teachers and 10,000 students come from a wide range of evangelical backgrounds. These schools have generally broken through the Dutch ethnic barrier more successfully than their North American counterparts in Christian Schools International (CSI).

The second group, the Christian Community Schools (CCS), has more schools than the NU and a "total enrolment of 8,000 students. Most of these schools are operated by individual church congregations, many of Baptist persuasion. Rapidly expanding, this group takes its cues especially from Paul's writings in Ephesians about Christian community. The group spends a great deal of effort in helping people in classrooms and schools form truly Christian learning communities.

The third group of Christian schools is the non-affiliated ones. Charismatic churches



Photo: Harro Van Brummelen
The Sunshine Coast Christian School in Nambour, Queensland, at the edge of a pineapple field.

have begun most of these during the past 10 years. The fourth group consists of 800-odd small Accelerated Christian Education (ACE) schools. These, I was told, have stopped growing because of their one-sided programmed learning methods and American orientation.

All Christian schools except the ACE ones are seeking to co-operate with each other. In Sydney I spoke to a regular full-day meeting of the NU and CCS principals' association attended by about 30 people. In Brisbane, I was the resource person at a conference that also established an association of Christian school principals in Queensland. While here the majority represented schools operated by charismatic churches, CCS and NU principals also attended and endorsed this new organization. Discussions have begun to appoint a part-time curriculum co-ordinator in Queensland similar to the Canadian CSI-district model. There have also been informal initiatives to establish a national umbrella organization for all Christian schools, something that regrettably does not seem to be possible in Canada.

Curriculum projects

As in Canada, curriculum work is a priority for Australian Christian schools. Christian Community Schools, under Bob Frisken's direction, have taken a leading role in this area. Sensing the need for Christian reading materials, for instance, CCS

has published a series of undated "Christian School Magazines" with reading material, some written by students, to supplement secular reading books. While its publications catalogue is extensive, its work has not benefited from the careful editing that, for instance, CSI Publications gives its materials. The movement is yet young!

Individual NU schools have also developed units and course outlines that are used by schools other than their own. For instance, Sydney's Wycliffe Christian School has developed an excellent "Man in God's World" integrated Bible-social studies-science curriculum for grades 1-6. The National Union recently appointed its first educational co-ordinator, Nick Hart. He will be responsible for the organization's curriculum projects. Many Christian schools use North American Christian school textbooks, including ones published by CSI. But the schools realize that they need to develop materials particularly suited to the Australian scene. That is why, for instance, COC and CCS co-sponsored a curriculum course I taught to 120 Christian school teachers from various parts of Queensland and northern New South Wales.

Next issue: I will discuss government relations and teacher training for Christian schools. I will also compare the Canadian and Australian scenes.



Photo: Harro Van Brummelen
The daily outside assembly at Christian Outreach School in Brisbane, Queensland.



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Community

Letter to a friend

In this letter, Hendrik Hart writes to Nicholas Wolterstorff about the book *Lament for A Son*. Published in June of this year by Eerdmans in Grand Rapids, this 111-page book contains short pieces Wolterstorff wrote to honour his son Eric, who died in a mountain-climbing accident four years ago. Hart felt that the intimate character of the book and his own friendship with Wolterstorff made a regular review of this book inappropriate. Hence, the letter, as a more fitting way to share with the readers of *Calvinist Contact* the content of this unusual and very beautiful book of mourning and remembrance. The book sells for \$9.95. Wolterstorff is a philosopher who teaches at Calvin College in Grand Rapids, Michigan, and at the Free University of Amsterdam. Hart, also a philosopher, teaches at the Institute for Christian Studies in Toronto.

Dear Nick,
When I first heard about your *Lament*, I had very mixed emotions around reading it. I know your power with words. So I felt some fear around the hurt and sorrow you'd be able to set loose in me. But because I love you as a good friend, I also sensed how right it would be to share your grief with you from the pages of a book. For I have always experienced your pages as places where you dwell, sometimes even intensely. Now I am grateful that I spent a day reading along with you. It was a hot day, and it felt somewhat like the day Eric was buried.

I hope you don't mind that I write you like this, in public. I could not get myself to compose a review. Somehow that felt crude, an unwelcome untrusion into intimacy, a translation of poetry into the clinical prose of a formula. But to write personally to you and then, like you did in the book, to let others read along, that seemed less awkward. For I do want to let others know about your *Lament*. I hope many people will read these awesome words that are now resting places for heart-felt suffering, telling memorials of genuine God-felt pain.

I know that often when an author lets go of a manuscript there can be a feeling of risk. It becomes public property. Sometimes that feels like what I hear mothers describe as the blues after birth. You've had it close to you. But now everybody can call it theirs because they paid for it. People can touch it with love and respect. They can also take it and hurt you with it. How much more is the risk when you let go of a manuscript which itself is a letting go. You give up the safety of being sole owner of your intimate moments of faith and doubt, of your very private sorrow and anger, of your abiding source of comfort wrapped around a grief that will always mark your life. And how much, much more

vulnerable do you become when you share letting go of yourself in the death of your son. I hear you saying that perhaps Eric came closer as you had to let go. But you left yourself behind. And now you share with all of us the words God helped you find to point towards what none can tell. Well, thank you, Nick!

What overwhelmed me more than anything was: it's real. The words let the suffering be real. I can feel the courage you must have needed to let your own words give shape to that reality and to let it be there as it is. An important part of that reality for me was its being there before God's face and in God's grace and even then so ugly, so destructive, so unbearable yet borne.

Surely He has borne ... Surely you have borne, too. He in you, you through him. He through you on these public pages a little more for all of us.

How grateful I am for a love strong enough to let Eric have his faults. And yes, such love loses the son so loved only with pain never ending. I felt it was this love that let you so completely and uniquely be yourself in your words. You tell your own incomparable humanity so authentically human that in these same words you become like all of us. So we can ourselves feel and recognize the reality of suffering, pain, love and comfort. And at the same time we can feel how it is incomparable. We feel our own pain. Yours only you can feel. But you compassionately hand us our own. And we help you bear yours.

Your experience of death makes living come alive more and the feel of God's presence more real. The Abstract God of Philosophy, the Unmoving and Unchanging Divinity of our philosophical tradition, is not present in your book. It is as though, in a moving way, you atone for the influence we philosophers have had on the

historic faith of our church. In your suffering God becomes visible as the co-sufferer, the compassionate one.

I can see God sit on your patio, hearing the piercing shrill sound of the elusive cicada call for a mate when the heat is hot as it was the day Eric was buried, intently looking at the robust jade whose sturdy dignity tells of a solid creation, then looking your way and starting to talk to you: "Nick, philosopher, my confession may be hard on you. Perhaps later you'll understand, when certain theological traditions no longer interfere to let me be me. But now I must tell you this, son. There's little I can do

and to pray, an invitation to feel deeply, an occasion for experiencing something new which resonates with an old and trusted sense of reality. I think people who are now mourning will be grateful when someone buys them your book. And people pastoring mourners, or people who feel awkward about what to say to a mourner, or people who are not sure they did the right thing, all will find your shared glimpses into your sorrow helping them dare to touch grief.

I was also touched by the movement of your mourning. Slowly it widens, pulses beyond Eric to find the heartbeat of all who suffer. Your suffering in

simply experience it, your comforting *Lament* came to us. "It was for a purpose," they'll say, not without feeling.

I share the chill that runs down your spine. Your experience of being found by a God who resists all death and who weeps that by us came death anyway is not yet widely shared. I understand your anger at this age-old reading of the will of God. Yet I hope you will, having felt the compassionate God come into your presence, be able to represent this vulnerable creator gently to those who are more secure with death included in God's will. Some of the things we learn to give up we can then more easily accept in others. And, as you said, we grieve so differently. Hence, I guess, the differences in our comfort.

I'd like to share one more of my many experiences while reading the book. You also were so much still the philosopher. Thank you for that, too! Truth could hardly be presented by a philosopher more truly than in *Lament for a Son*.

Though this letter is to you, because you are the author of the book, I find it impossible to end without saying something to Claire and also to Amy, Robert, Klaas and Christofer. I really hope that in the dedication of this book to you, Nick's unavoidable isolation from you in his grief, as well as your being separate from him in your own sorrowing selves, will now speak of deeper bonds of love. Love that lets be, love that trusts even when bridges break and only wild, destructive currents join shore to shore. The shores are like peace and justice. They know they will embrace.

I must close now. Thank you for this act of communion. Your proclamation of the deadliness of death and of the victory of a love willing to suffer death will comfort many.

Friend, I love you more now. Grim growth! Sadly, yes. But also a way our tears of mourning run over into oil of gladness.

Yours, Hendrik Hart



for you right now. Later, but not now. Sorry, but I can't. That's the way it is for me. You want Eric now. I understand. Your son slid down a mountain alone. Mine was hoisted aloft on a hill in a crowd. Both felt forsaken by me." God sobs: "Nick, I'm sorry!"

I am moved by this vision of God so real in your book. And moved, too, by seeing you sit there. You are pale, worn. You lean backward, testing this God from a distance, hands locked behind your head. Then you break and lunge forward. You, child, accept God's lament. You sob too. Your hands reach out. I can see you move over to hug God and weep "thank you."

Actually, on almost every page of your *Lament* I find a call to meditate and to see visions, an urge to speak to God

solitude grows into compassion. Then you touch back in with the grave of your own son again. And your sorrow seems to become softer as it archs back into life after it began with the hardness of a body that was not only cold but also rigid.

Some mourners will read your book in the simple tradition of an old faith. They will find solace in the knowledge that now they understand why Eric died. These fellow grievors have been taught to seek comfort in the knowledge that God wanted Eric and all others who die. But now, after reading your book, they may think they now also understand better how this is. They feel unburdened and even touched to see that Eric's death was, must be, the divinely wise road along which, as they



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Feature

A banquet in the valley of the shadow of life sentences

Bert Witvoet

My wife Alice and I have gone to family conferences, special services and other spiritual festivities, but this was the first time we would enter prison to attend a gospelfest. Outside Collins Bay Institution Alice counted the blocks that made up the formidable walls surrounding the complex of prison facilities. They went up 20-some feet, we estimated. A guard pulled up alongside us in a van; wondered why we were so interested in the walls. Strange notion of his. Alice and I had not yet gone around them seven times.

Once we had passed through two electric doors and two iron gates, we were told to leave our valuables and money in a locker, and we had to pass through a metal detector. This they call a medium security prison!

Meeting Dube

As we walked across a courtyard, we were greeted by Ron Dube, the inmate organizer of Gospelfest '87. It was our first meeting. Ron had written a few things for *Calvinist Contact* and we had corresponded. I wasn't even sure about the pronunciation of his last name — Dube, Dube, Dubie? It was Dube as in lube. Everyone there calls him Dube too, instead of Ron.

It was a gloriously sunny day and the chapel soon filled up with some 90 inmates and 140 guests. Dube had seen to it that Alice and I were seated at the same table as Grada Lieverdink, the 82-year-old author of *The Open Door*. Grada had begun to write to Ron, after his name and address had appeared in *Calvinist Contact*. "You are lonely," she had written to Ron. "I am lonely too." She told him how she had lost her husband and two sons. But the Lord had sustained her. "Maybe you had to be in prison to find Jesus," she wrote to Ron.

Ron, who by this time was a Christian, really appreciated Grada's letters. He read her book and thought that she was a very special lady. So special, in fact, that he and his committee of organizers decided to make Grada the first recipient of the "Gospelfest Good Samaritan Award." The

presentation took Grada completely by surprise, but nevertheless, she was able to give an impromptu speech and testimony that brought her close to the heart of her audience.

No merit, no condemnation

It's well nigh impossible for me to give an account of all the things that took place at the Gospelfest that day. Someone "from the outside" opened the day with a bagpipe rendition of "Amazing Grace."

"If it weren't for God's grace, none of us would be here, and none of us would know about God," said Dube. He was so right. And to hear these words spoken by a man who has served nine years and has 16 more to go makes you wonder about the power of that grace — simply amazing.

"Where there is grace, there can be no obligation and no merit," Pastor Rice of the Congregational Mission Church told us. That explains it, I guess. But it's still amazing because, whereas Grace says,

"You are forgiven," everything in prison speaks condemnation. The sentence, the walls, the guards, even the fellow inmates create a spirit of condemnation. And yet there are people like Ron Dube and Larry ... I'll tell you about Larry later.

The church in chains

A second pastor, George Jenkins, really started things moving. He is one of those pacing creatures who punctuates his sermon with plenty of hallelujahs and praise-the-Lords. And he has reason to.

He himself had been released from a federal penitentiary earlier this year. "But," he told us, "there are stronger prisons outside these walls. They are human hearts locked up in loneliness."

Being an ex-con, Jenkins could connect with his prison audience. "Miracles took place in these institutions," he said. "During the day we played tough, but at night there was pain and hurt. The miracle happened when a prisoner had

enough guts to say, 'I have a need.' Jesus took the rap for us; He's that solid friend you've been waiting for."

I looked around. Quite a few of the prisoners had committed themselves to Jesus, I was told. From 40 to 50. That is amazing grace, isn't it? At Collins Bay there are only 500 prisoners. Almost 10 per cent are brothers in the Lord. That's a higher percentage than on the other side of the wall! Statistically speaking, the Church of Jesus Christ does better in captivity than in freedom.

There were also prisoners in attendance who were more curious than committed. They were looking for a distraction. Life can be boring in prison. Would they be gripped by this testimony of one of them?

Cautiously converted

Larry, 43, came to the front for a brief account of life in jail for the past 20 years. Larry has served 22 years in numerous institutions. He was part of three armed robberies, tried to escape seven times. He's been politically active in jail, trying



Captain Bielby recalled his former days.

to fight for prisoner's rights. His arms show a grid of slash marks from a protest done in a U.S. jail.

Larry knew Roger Carron, the author of *Go Boy*. They used to go over Roger's manuscript, never believing that it would become a book some day. Prisoners don't believe much about themselves. That's one of their problems — not believing that they can make it in the outside world.

According to Larry, life at Collins Bay is a lot better than in a U.S. jail. Today again is better than the sixties. He explained how he had to get used to shaking hands and being hugged by his fellow Christian inmates. It was dangerous to shake someone's hand or hug him in a U.S. jail, he pointed out.

Larry is a cautious Christian. He had to overcome feelings of awkwardness about praying and carrying a Bible. "It's hard to be a Christian in jail," he confessed. But, like Dube, he comes across as a man who has come to terms with his past and is determined that the new way of Christ is far better than anything he has ever attempted before.

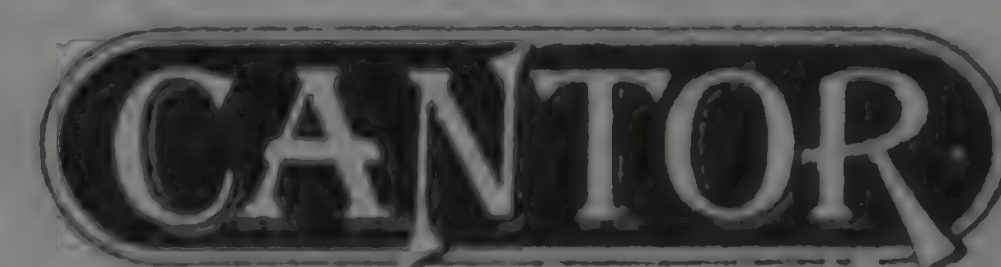
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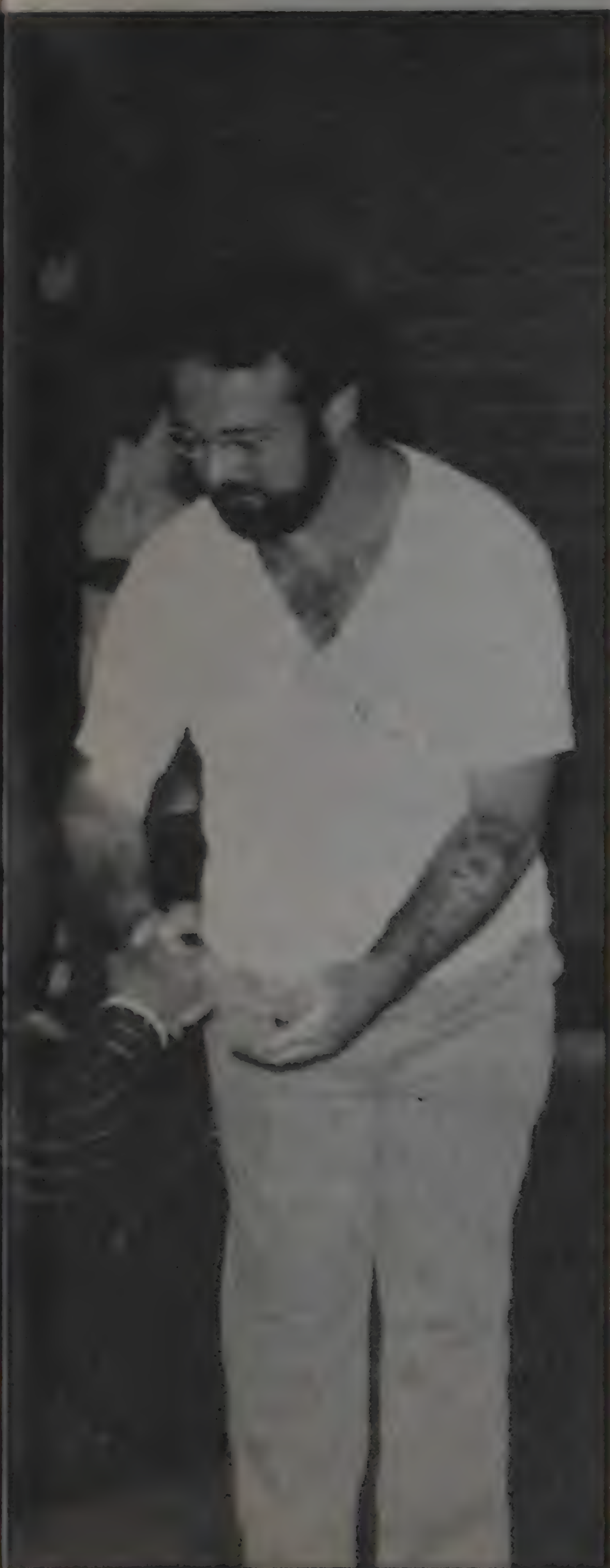
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Ron Dube welcomes Grada Lieverdink to the podium.

But there's one thing he can't stand very well, and that is phoney Christianity. It's something no prisoner tolerates for that matter. Once you say you're a Christian in jail, you had better mean it. Larry believes too that Christianity is for all of life — politics, labour, education.

Bielby was all right

Perhaps the highlight of the Gospelfest that day proved to be the testimony of Salvation Army Captain Peter Bielby from Montreal. Bielby is a burley character with the no-nonsense demeanor of an army sergeant. Turned out he was once a convict too. Twenty

years ago he graduated from Collins Bay Penitentiary, and he was none too happy about being back in the place if even for a morning and as a speaker.

"It's painful," he told his audience. "I never wanted to see the place again." In fact, this was the first time he told his story about life in prison and afterwards. Even his wife, who was there and had just sung a song for us, had not heard him tell his story before. Talk about a captivated (no pun intended) audience!

Bielby was tough in his criminal days. He liked nothing better than to pick a fight or get the guards to throw him in the hole. It was an insult to him to be moved from Kingston penitentiary, a maximum security place, to Collins Bay. It hurt his reputation.

He used to come to weekly chapel, he told us, not because he was interested in religion, but it provided him with an opportunity to shoot crap or play the numbers in the back pews. In those days Major and Mrs. Ivan Jackson of the Salvation Army led chapel services in Collins Bay. One day though, Bielby had had enough of all that preaching, and he yelled to the front whether Jackson could talk about anything else but Jesus.

One of the guards had it in for Bielby. He pulled him aside and told Jackson not to worry. "This guy won't be back here again." Jackson looked at the guard, and said, "Leave him alone. He's all right."

God did it

That statement was to haunt Peter Bielby for a long time. How come Jackson had said that he was all right? No one had ever told him before that he was all right. Bielby began to pay more attention to what Jackson was saying. He said to himself, Jackson is happy and I am not. He remembers praying, "God whatever you gotta do, do it." To his surprise, after that prayer, he found himself tolerating other

people instead of hating them, as he had done before.

He studied the Bible in order to find questions that would stump Mr. and Mrs. Jackson. Mrs. Jackson would always say, "We'll pray about it." Bielby figured that meant she didn't know the answer.

At any rate, Bielby eventually got turned on to the Christian faith. He did not become, as he terms it, "religious." But something inside him changed. Not only that, Bielby decided he wanted to become a Salvation Army officer.

He was told that he needed to get a Grade 12 education and have \$3,000 in the bank to show that he could manage his life. This was no mean challenge for Bielby who had only managed to enter Grade six. As a ward of the Children's Aid his education had been neglected. Farmers would use him for work well into October. Teachers would pass him on, not wanting to have him back in class the next year. Whatever Bielby had learned about life had been pretty much in spite of school.

After a few years Bielby returned to the Salvation Army recruiting office with his Grade 12 diploma in one hand and his bankbook showing \$3,000 in the other. But he was still not acceptable. Bielby went higher up and told the interviewing officer that he was not leaving until the matter was settled. When the officer told him he could not meet with Bielby, that he had to attend a meeting, he was told that he was not going anywhere and they were going to pray about it. "I had learned that from Mrs. Jackson," he told his Collins Bay audience.

His speech and testimony over, the inmates lead us in a standing ovation. You could tell that his brusque but honest testimony had made an impact on them. Here was one of them who had made it in the outside world, and he made no phoney claims for himself. His former

macho attitude and skepticism, though still visible under the surface of his new life, had surrendered to the gentle love of the Saviour represented by Mr. and Mrs. Ivan Jackson.

Non-religious music

The program was spiced with song and testimony by The Goodberry Sisters, Mrs. Myna Rice, Glen Bonham of the Circle Square Ranch and Peter Bielby's wife. Except for Glen Bonham's contribution, most songs were traditional and a little too sweet for the setting, I thought.

Glen Bonham's music was original and non-religious in the sense that Bielby had meant it. Bonham himself talked about being spiritual but not religious. I think it's a

these guests that their presence is needed on other days when activities like Gospelfest are not happening. It is good for outside and inside people to get together and celebrate what God has given us, but it is also necessary for us to get together and help each other in the rough times. Christianity is not a continuous celebration. There is work and needs that have to be addressed. We inside and those outside have to come together and work at removing the walls. Gospelfest is a beautiful experience, but if we don't share that experience with others, it becomes empty."

Ron himself turned to the Lord on Feb. 11, 1982. He had asked a lot of questions before that, but was eventually



Glen Bonham provided original and lively music.

distinction the Church of Christ outside the prison walls should take note of. It probably means that the religious trappings and jargon fall away, and the surprising reality of life in Christ emerges, fresh like the playful and contemporary songs of Bonham.

Visiting Jesus

Ron Dube had reasons to feel satisfied about the outcome of the seventh Gospelfest in Collins Bay. "The purpose of these events is to plant some seeds in the prison population," he told me afterwards. "To show the guys that you don't need to be drunk or stoned or bad to have fun. The fact that the outside guests are invited is meant to show them that we are normal people. God is here."

"But the Gospelfest is not meant to give the impression that this is what jail is like. The Gospelfest is a special day. Also we hope to plant seeds in

convinced that something in his life was totally wrong. Accepting Jesus Christ did not change his 25-year sentence, he said, "but I don't have to serve it alone."

As I was listening to Dube, the reality of one of Jesus' statements suddenly hit me — "I was in prison, and you did or did not visit me." I remember debating with someone about this text. Did it mean that everyone in prison was Jesus? My debating friend said, "yes." I now know that the answer is not so simple.

No, it does not mean everyone. Jesus is present in people like Dube and Larry and Houston and Robby, in a very concrete way. But he may end up living in the heart of any prisoner, even in the heart of John who claims to be an atheist, and who was playfully tricked into shouting hallelujah while one of the inmates pushed up his hand. How long is John going to hold out?

Continued on page 14...



The Goodberry Sisters provided song and testimony.

All photos provided by Ron Dube

A banquet in the valley of the shadow of life sentences

... continued from page 13.

Visiting John may well turn into visiting Jesus. And so the question really becomes an academic one, and has no value in guiding us as to whom we should visit in jail.

The pain of conversion

Ron Dube was a non-believing prisoner at one time. Now he hopes to become the first man to be ordained a minister of the gospel while serving out his 25-year sentence. Let's see what church is ready for that one!

Being a Christian has not removed painful experiences from Dube's life. Once he accepted Jesus Christ to come into his life, things didn't turn into an overnight success story. He shared parts of an experience which had left him feeling totally abandoned. His wife left him and aborted his baby. His health deteriorated and he lost 63 pounds. He felt he was dying. His trust in people sank low and he even began name-calling God. But for some strange reason he told himself every day, "Don't forget to say thanks to God at 11 o'clock at night."

Eleven p.m. is when the prisoners must return to their cells. That's when they feel very alone and helpless. That's when the night begins, the time when courage grows dim and power games lose their effectiveness.

Ron is glad he became a Christian. But he hopes and prays that he'll never have to experience what he calls the worst time of his life again. Now when he speaks to other prisoners, he tells them up front that being a Christian does not mean that there will never be bad times, especially when 11 o'clock rolls around, and the time to be alone is



The editor and his wife enjoyed fellowshiping with Larry during lunch.

there. "I don't try to erase the hurts of these places by painting a false picture with Christianity. Most of these guys have had enough head games laid on them. So I tell them the truth about there being good and bad times being a Christian."

In his "Snowflake" diary, parts of which we shared with C.C. readers a year ago, he wrote as introduction: "Twenty-five poems/of wrongs painful tears/ is easier to read/ than doing twenty-five years."

Another entry in his diary drives home the loneliness that these prisoners must face: "Oct. 30, 1985, 10:56 p.m. [four minutes before the cell is locked] Sweet Jesus, hold me tight, on this cold and lonely night. Take my mind, and allow me peace. I'll trade anyone all of my tomorrows for one today's peace of mind. If you ever read these words then you understand my thoughts. I miss so much. A soft kitten, a walk with a dog. It totally freaks me out when I hear people saying that we have it too easy.

"When I die, I'll go to heaven
Because I've done my time in hell ...

"So I end another day.
Another part of my life. One less than the day before. Allow peace in my sleep, sweet Lord. Show me some pretty pictures, and make tomorrow's beginning with a smile."

Most nights for prisoners are filled with the same thoughts expressed in these entries. It is from this pain that Dube attempts to share about Jesus with his fellow prisoners.

Only a glimpse

The reality of prison life is given a glimpse in these writings by Dube. The visit too helped Alice and myself get a very small, even unrealistic taste of life behind walls.

We got served large cups of ice cream with strawberries after our lunch. But lest one thinks that this represents life in prison, we heard that Larry tried to bring a cup to one of his fellow inmates who had not signed up for the Gospelfest. A guard turned him back. That act of kindness was not

permitted. The very fact that he had made his promise told us that this was a very special treat for the men.

And to think that Jesus is there too. And He doesn't get a lot of ice cream there either. Larry had said that he was going to be part of an attempt to have prisoners obtain the right to vote in the Sept. 10 Ontario elections. Jesus would like to vote too, I imagine. But Jesus, like Dube and Larry, submits to what the will of the Father is in these things.

When Alice and I left the prison, having passed once again through gates and electric doors, we commented on the fact that prisons offer no horizons. The sky is there, but so are those immovable, fortress-like walls. We noticed that the birds felt free to fly over and in, over and out. Prisoners must envy those birds, we said.

The irony of grace

But then we kept thinking back to the stronger walls of the human heart, and the fact that God is in jail and outside of jail, and that his "free" servants come and visit faithfully the "locked-up" servants. And we weren't so sure anymore about the invincibility of prison walls.

But we didn't walk around the complex seven times. The truth always comes out at the wall, Ron had written in one of his diary entries. And we had no business trying to rebel against the fact that crime needs to be punished, except that we wondered why our crimes against God and humankind were not punished this way. The arm of the law is a very dull instrument of justice. It certainly makes a mess of separating the sheep from the goats.

Both of us felt strangely

enriched as we walked back to the car ... as if we had feasted at a table in the presence of some enemy. Was that enemy the unbelieving guards and unbelieving prisoners we knew were there in the background? Or was it the walls with rolls of barbed wire? Never mind; we had feasted, and Goodness and Mercy had been there too, surely. Goodness had shown itself in the changed life of prisoners and Mercy was written all over the faces of the souls walking around in the hall and sitting down at picnic tables. Unexpected Goodness and Undeserved Mercy. Cousins of Amazing Grace, I guess.

Thanks, Dube. I have been praying for you guys around 11 o'clock at night.



Don, Chairman of Alcoholics Anonymous at Collins Bay, loved carrying Rev. Jenkins' baby around all morning.



**Christian Reformed
World Missions**

Status Report

537 Missionaries and family members

505,000 People worshiping regularly in churches established or served by your missionaries

19,800 Baptisms last year

\$9,113,284 1986-87 Budget

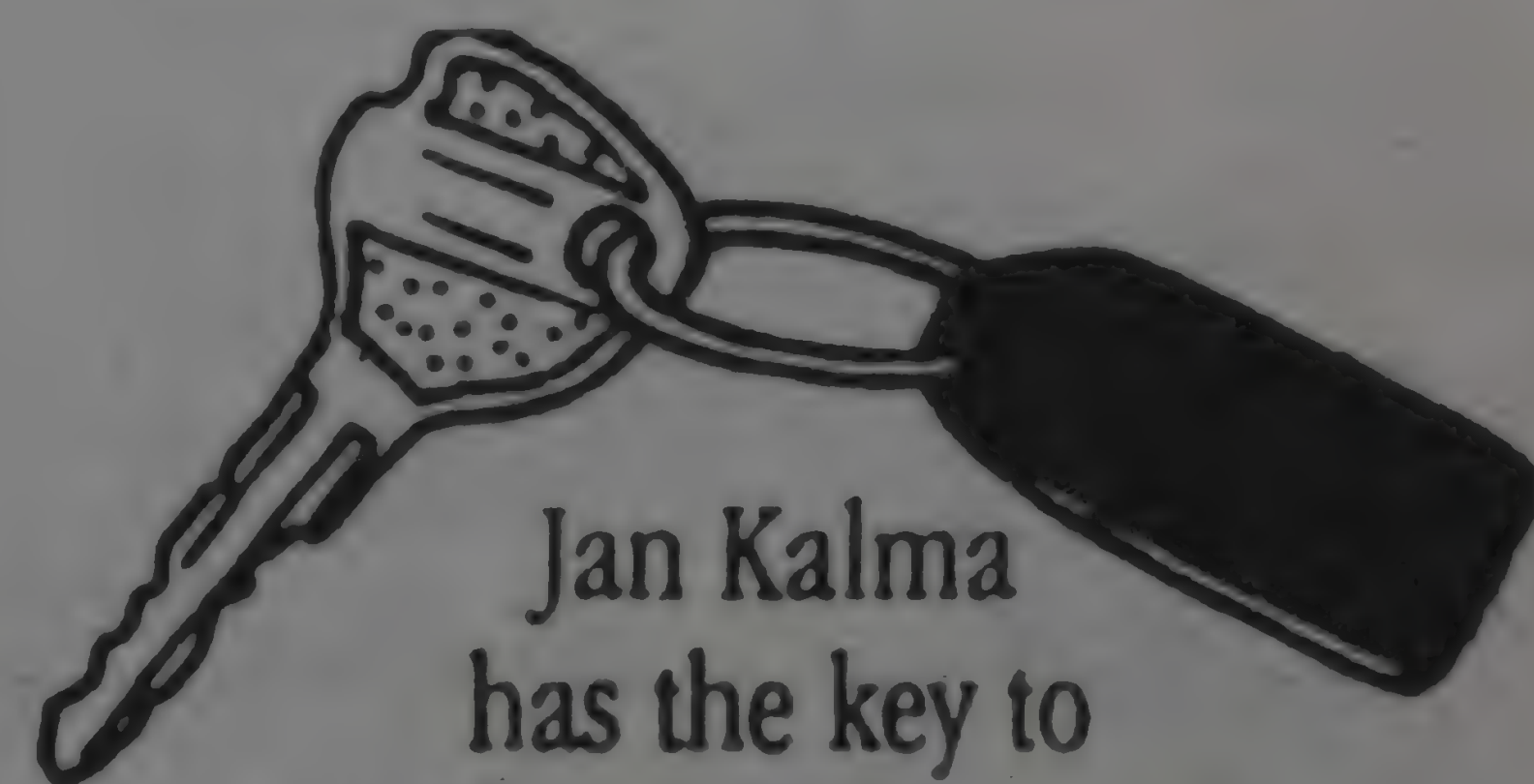
\$8,278,750 Projected Income as of 7-31-87

\$8,299,741 Actual Income as of 7-31-87

\$169,509 Pentecost Sunday Church Offerings and Individual Gifts as of 8-11-87

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Cathedrals on canvas



Painting: Wilhelmina Kennedy
Kennedy's paintings: symbolic representations of cathedrals. Left: Wilhelmina Kennedy tries to instill a feeling of reverence and awe for God's majesty in her works.

Alice Vander Vennen
"This looks like a church," exclaims the woman wearing the red sundress. She is looking at one of Wilhelmina Kennedy's paintings on display in the Latcham Gallery in Stouffville, Ontario, July 9-31. Although the painting is not a realistic representation of a building as such, it is an abstract, symbolic representation of a cathedral. In fact, any one of the paintings on display might remind one of cathedrals or large beautiful worship buildings.
The theme of the series of paintings is worship. Each large canvas has a wonderful array of smooth subtle areas of

colour juxtaposed with a textured surface made up of paper cardboard or even, tinfoil. Large areas are defined by tall vertical lines. The work has been carefully done and one cannot help but see that Kennedy loves to paint.

Cathedrals inspire reverence

Inspired by the architectural wonder of the European cathedrals, Kennedy began the first of her series shortly after returning home from a trip to The Netherlands. The cathedrals themselves, their mere structure, instill in one the sense of God's majesty. Kennedy explained that while



standing in the cathedrals she was struck by a feeling of reverence. The verse "be still and know that I am God" came to mind.
Looking at her work, one can see that Kennedy has captured in our time and culture that sense of awe and silence. Tall vertical lines and arches reaching for the heavens

in cathedral architecture are symbolized in her paintings.

The large spaces on her canvas help to depict God's majesty.

According to Kennedy, modern artists, like their counterparts throughout history, react to society at large. She speaks of herself reacting to the worship of today. "Where is that awe for God in our worship?", she asks. She talks of not finding it in any of the physical surroundings of worship, and not always in the worship service itself. She makes the point that God instituted worship as very symbolic. This can be seen in the Old Testament account of the structure of the temple. Strict instructions were given for the visual and structural aspects of worship as well as the service itself. She speaks of the importance of having more visual symbolic aspects to our worship. It is the Christian artist's task to show something that is visual rather than verbal.

Looking at her work, one can see that she takes that task seriously.

Deep sense of history

Kennedy says of her work that the theme and paintings themselves give her a sense of belonging. Her own great-grandfather was buried right in the church, and her grandfather, father and now she and her children continue to go to church to worship. The sense of belonging to God's people reaches back deep into the generations.

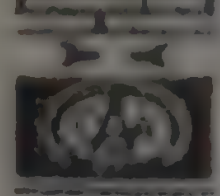





This connects with a comment an art critic made upon seeing the show. "This work has a sense of history," he said. Each painting shows Kennedy's awareness of the history of art. The work itself takes its place in that history.

The show was on display also at Redeemer College during the fall of 1986.

Alice Vander Vennen is an artist and art teacher at Durham Christian High School, Bowmanville, Ontario.

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Classifieds

Classified Rates	Births	Births	Marriages	Marriages
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under file number, \$10 extra. Photos: \$7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address. Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9	DEGROOT: With joy in our hearts, we, Howard and Evelyn, give thanks to the Lord for the precious gift of our son, DARREN HOWARD , born Aug. 6th, 1987, weighing 7 lbs. 3 oz. A little brother for Rachel. Darren is the 14th grandchild for Mr. and Mrs. Cor DeGroot, Wallaceburg, Ont., and eighth grandchild for Mr. and Mrs. Herman Kraayenbrink, Port Lambton, Ont. He is the 53rd great-grandchild for Mrs. Frederika Kraayenbrink, The Netherlands. Address: 78 Tunis Ave., Sarnia, ON N7S 1M6 DUIKER: Late birth announcement — no, she wasn't born late, but we are lately announcing the birth of BETHANY MARILYN , the first child for Robert and Frances Duiker. Born on Sept. 24, 1986. Fifth grandchild for Mr. and Mrs. Hank Reinders of Drayton and 20th grandchild for Mr. and Mrs. Christiaan Duiker of Guelph. Happy first birthday, covenant kid! GRAANSMA (nee Schalk): With joy and thanksgiving, we, Clarence and Sandra, thank God for the gift of a healthy son, PAUL JORDAN . Paul was born on July 20, 1987, weighing 9 lbs. and is a little brother for Mark. Grandparents are Mr. and Mrs. J. Graansma of Strathroy and Mr. and Mrs. T. Schalk of Poplar Hill. Great-grandparents are Mr. and Mrs. K. Graansma of Strathroy, Mrs. R. Zwart of Burlington and Mrs. F. Schalk of Strathroy. Home address: 197 Oak Ave., Strathroy, ON N7G 3A9 HIELEMA: With thankfulness to our heavenly Father, we, Peter and Evelyn, announce the blessing of our third child, a healthy son, JARED PETER , 9 lbs. 12 oz., on Monday, Aug. 24, 1987. A brother for Leona and Becky. The fifth grandchild for Mr. and Mrs. Fred and Margaret Hielema of Simcoe and third grandchild for Mr. and Mrs. Jake and Alice Winter of Brantford. Home address: R.R.#5, Waterford, ON N0E 1Y0 MATTER: We, Luke and Hennie, praise and thank God for the birth of our precious daughter EMILY JANELLE born on Aug. 17, 1987, weighing 6 lbs. 3 oz. A little sister for Peter, Elissa and Kyle. Twenty-third grandchild for Mr. and Mrs. R. Kikkert, Grimsby and 20th grandchild for Mr. and Mrs. P. Matter, Guelph. 4245 Cedar Springs Rd., Burlington, ON L7R 3X4 REITSMA: "Give thanks to the Lord, for He is good; his love endures forever." (Psalm 106:1) Charlie and Connie praise God for entrusting into their care a precious baby daughter, HEATHER MICHELLE . She is welcomed with love by her brothers Colin and Mark. Heather was born on Thursday, Aug. 27, 1987, weighing 7 lbs. 2 oz. Ninth grandchild for Mr. and Mrs. Yke Reitsma of Pickering and 23rd grandchild for Mr. Anthonie VanNamen of Agincourt. Address: 108 Hialeah Cresc., Whitby, ON L1N 6R1	SCHOLTEN: William and Glenda thank the Lord for blessing them with the birth of another precious child, BROOKE DANIELLE . Born July 21st, 1987. A sister for Joshua and Scottie and Hollie. Sharing our joy are her grandparents, William and Rita Winter and John and Tiny Scholten. Aunts and uncles are Wayne, David, and Jeanne Winter, Clair Hawkins and Jack Scholten. Great-grandparents are Mrs. B. Nydam, Mrs. M. Winter and Mr. and Mrs. J. Scholten. Mark 10:16 R.R.#2, Newmarket, ON L3Y 4V9 STAM: We acknowledge God's goodness to us with the safe arrival of our daughter JACQUELYN ANNE born Aug. 18, 1987, at Belleville Hospital. A sister for Darrell, Charlene and Vanessa. Welcomed by grandmother Mrs. A. Lemstra of Grimsby, Ont., and grandparents Mr. and Mrs. A. Boersma. Happy parents are Charles and Harriette Stam of R.R.#1, Carrying Place, ON K0K 1L0 TERPSTRA: Jess and Marg (nee Steenbergen) thank the Lord for the safe arrival of their first child, a healthy son, TYLER JESSE , born on July 20, 1987, weighing 7 lbs. 10 oz. Proud grandparents are Mr. and Mrs. Lubbert Steenbergen of Beamsville and Mr. and Mrs. Evert Terpstra of Mt. Brydges. Address: R.R.#2, Strathroy, ON N7G 3H4 ZANTINGH: Tony and Irma thank and praise the Lord for the birth of their third child, PETER HENRY , on Aug. 13, 1987. A little brother for James and Rachel. Fifth grandchild for Mr. and Mrs. Peter van Brederode, the 16th grandchild for Mr. and Mrs. Joe Zantingh and the 70th great-grandchild for Mr. and Mrs. Henry Zantingh. Home address: R.R.#2, Smithville, ON L0R 2A0	DEVRIES-COUPERUS: Mr. and Mrs. Henry De Vries and Mr. and Mrs. Egbert Couperus are happy to announce the marriage of their children SUSAN ELLEN and SIDNEY . The ceremony took place Sept. 5, 1987, at four o'clock p.m. in the First Chr. Ref. Church, 287 Water St., Guelph. Rev. Kuntz and Eshuis officiated. DE VRIES-HIEMSTRA: With thankfulness to the Lord, Mrs. Lies De Vries and Mr. and Mrs. Jack Hiemstra are pleased to announce the marriage of their children ANITA and LEO . The ceremony will take place, the Lord willing, on Saturday, Sept. 26, 1987, at 2:00 p.m., in the Second Chr. Ref. Church of Toronto, Ont. Rev. G. Martin officiating. Future address: 2313 Islington Ave., #208, Rexdale, ON M9W 3X1. HAVENAAR-STARING: We are happy to announce the forthcoming marriage of our father, MARINUS Staring , to ANNA MIEN Havenaar (nee Kooistra), on Saturday, Oct. 10, 1987, at 1:00, in the Maranatha Chr. Ref. Church in Woodbridge, Ont. We share their happiness, and pray that God will bless them and give them many good years together. His daughters and sons-in-law: Nelly & Ceus Westerhoff — Beamsville Wilma & Dick TerVrugt — London Coby & Roland Jonker — Woodbridge Ann & Ken Evans — Orillia and the 11 grandchildren. MORSINK-YEARWOOD: With thankfulness to God, Mr. and Mrs. J. Morsink of Ste.-Genevieve, P.Q., are happy to announce the forthcoming marriage of their son ERIC to LINDA SUZANNE Yearwood , daughter of Mr. and Mrs. Yearwood of Montreal. This ceremony will take place, D.V., on Saturday, Sept. 26, 1987, at 3 p.m., in the First Chr. Ref. Church, Dollard Des Ormeaux, Quebec. Rev. John Tenyenhuus officiating. Future address: 10 St. Joseph, Apt. 1, Ste. Anne De Bellevue, PQ H9X 1H3 SMIT-WOLTING: Believing that the Lord has brought them together, we, Mr. and Mrs. Henry Smit, Strathroy, and Mr. and Mrs. Ralph Wolting, Chatham, are very happy to announce the marriage of our children, PATRICIA and EDWARD . The ceremony took place, on Sept. 12, 1987, in the First Chr. Ref. Church in St. Thomas, Ont., the Rev. N. Overduin officiated. TINGA-OOSTERHOFF: Mr. and Mrs. Wayne R. Tinga of Edmonton, Alta., and Mr. and Mrs. Pieter Oosterhoff of Telkwa, B.C., are happy to announce the forthcoming marriage of their children, LORI and HARRY . The ceremony will take place, the Lord willing, Oct. 10, 1987, at 7:00 p.m., in the Ebenezer Chr. Ref. Church, Leduc, Alta. Future address: R.R.#2, Leduc, AB T9E 2X2 VANDERMOLEN-ALBLAS: "This is God, our God forever and ever. He will be our guide forever." (Psalms 48:14) In the spirit of Christian joy, Mr. and Mrs. Edward VanderMolen together with Mr. and Mrs. Anthony Alblas are pleased to announce the forthcoming marriage of their children ANNETTE YVONNE and EDWARD JOHN SYDNEY . The ceremony will take place, D.V., on Saturday, Sept. 26, 1987, at 2:00 p.m., in the Rehoboth Chr. Ref. Church, Niagara Falls, Ont. Pastor John Top officiating. Future address: 695 Surrey Lane, Apt. #401, Burlington, ON L7T 3Z3	VANDERPLOEG-LISE: With each believing God to be the giver of our love and the reason for our lives, ANNA MARIE Vanderploeg and OTTO TOM Lise , with the blessings of their parents, Simon and Welly Vanderploeg and Tom A. and Jane Lise, are happy to announce our forthcoming wedding. D.V., on Sept. 26, 1987, at 11:30 a.m. in the Chr. Ref. Church, Drayton, Ont. Rev. H. Wildeboer officiating. Future address: 47 Terrace Ave., Willowdale, ON M2R 1G1 VANDEZANDE-DEEN: William and Andrea Deen are happy to announce that they were married in the Lord on Aug. 15, 1987, in the First Chr. Ref. Church of Drayton. "Neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Jesus Christ our Lord." (Romans 8:39) Future address: 18 Forbes Cr., Apt. 4, Brantford, ON N3T 4B7 VAN MEEKEREN-KIERS: With joy and thankfulness to God, Martin and Baukina Van Meekeren of Oxford Centre are happy to announce the marriage of their daughter, SYLVIA to JOHN , son of Hank and Roelie Kiers of Woodstock. This celebration of love will take place, the Lord willing, Friday, Sept. 18, 1987, 3:00 p.m., in the Maranatha Chr. Ref. Church, Woodstock, Ont., with Pastor Peter De Haan officiating. Future address: 212 Wonham St., S., Ingersoll, ON N5C 2Z4 VELDHUIS-BUYS: Believing that the Lord has brought them together, we, Mr. and Mrs. John Veldhuis and Mr. and Mrs. William Buys rejoice in announcing the marriage of our children ANN MARY and CARL DOUGLAS . They will exchange their vows of promise and love, D.V., on Friday, Sept. 18, 1987, at 7:00 p.m., in the Ebenezer Chr. Ref. Church, Jarvis, Ont., with Pastor Nick Cornelisse officiating. Future address: 4 Victoria Ave. S., Vineland, ON L0R 2C0
Thanks	VANDERMEER: We were greatly comforted by the expressions of kindness shown at the passing away of our mother, Sylvia Vandermeer , and hereby express our sincere thanks to our relatives and friends for cards received and donations given. The family of Sylvia Vandermeer			
Birthdays	MEEBOER: It is with thankfulness to the Lord that we want to announce the 100th birthday of our father, grandfather and great-grandfather, TEUNIS MEEBOER on Sept. 5, 1987. Congratulations and best wishes from: John & Bea and family Klaas & Rika and family Mailing address: c/o Fred Kruithof, R.R.#1, Vineland, ON L0R 2C0			
Adoptions	KOOPMAN: Edward and Miriam (nee VanEgmond), with thankfulness to God, announce the final adoption of our daughter, HEATHER CHRISTINE . Happy grandparents: Reel and Biny VanEgmond of St. Catharines, and Harry and Nell Koopman of Stoney Creek. Hamilton, Ont.			
Vacations	Discover the Magic of Muskoka and the spectacular fall colours at friendly FALCON LODGE Clean, comfortable, self-catering apartments and cottages at off-season rates starting September. Safe, sandy beach, games room, outdoor hot tub and sauna. Canoes and paddleboat no charge. Your hosts: Ton and Cathy Struyk Falcon Rd., Huntsville, ON P0A 1K0 Tel: (705) 789-2603			
Collingwood condo 2 bedroom, beach, pool, tennis, golf, horse-back riding, at \$350 a week. Special rates for spring and fall. Call: H. Bloemssa (416) 648-2182				
Engagements	KOORNNEEF-HEERSINK: Art and Carol Koornneef and Henk and Betsy Heersink are very pleased to announce the engagement of their children KIMBERLY and PETER . Wedding to take place, D.V., on May 21, 1988. Grimsby, Aug. 14, 1987.			

Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
<p>1942 September 9 1987</p> <p>"The Lord is faithful to all his promises and loving toward all He has made." (Ps. 145)</p> <p>With thankfulness to our heavenly Father for his continued care, we announce with joy, the 45th wedding anniversary of our dear parents, grandparents and great-grandparents,</p> <p>THYS and AAFKE BRUINSMA</p> <p>May the richest of blessings, that He can bestow, Be yours in abundance, wherever you go. May He lift up your heart, with his gift of love, and always watch over you, from up above.</p> <p>Your loving family: Art & Barbara Bax; Walkerton, Ont. Ron & Lynn Bax; Teo — Whitehorse, Yukon Anita & Jim Sukenik — Grand Rapids, Mich. Terry — Grand Rapids, Mich. David Bun & Lucy Wright — Williams Lake, BC Amanda, Peter, Stacey Siebe & Kathy Bruinsma — Bothwell, Ont. Jack — Wallaceburg, Ont. Thys, Shannon, Shane Bill & Hilda Hume — Watford, Ont. Geoffrey — London, Ont. Laurie Home address: 509 Saulsbury St., Strathroy, ON N7G 2B5</p> <p>Strathroy Strathroy 1962 September 28 1987</p> <p>With thankful hearts we praise God for our parents,</p> <p>SIMON and CLARA DYKSTRA</p> <p>who will celebrate with family and friends their 25th wedding anniversary.</p> <p>"Our help comes from the Lord who made heaven and earth." (Psalm 121:2)</p> <p>With love from their children: Barry & Tammy Karen Calvin & Elaine</p> <p>Open house will be held in their honour on Oct. 3, 1987, East Chr. Ref. Church, Strathroy, from 2 to 4 p.m. Home address: 211 East Centre St., Strathroy, ON N7G 1T3</p> <p>Veenendaal, N.H. Barrie, Ont. 1942 August 29 1987</p> <p>"I will lift up my eyes to the hills from whence does my help come." (Psalm 121:1)</p> <p>With joy and thankfulness to God, we are happy to announce the 45th wedding anniversary of our parents,</p> <p>JAKE and LENIE EIGENHUIS (nee Van Manen)</p> <p>Praise to the Lord for his faithfulness and love He has given you, and the love you have shown to us. May the Lord keep you for each other, and us, for many years to come in health and happiness!</p> <p>With love from your children and grandchildren: Marilyn & Pat Warren; Clayton, Leana Bernie & Lois Eigenhuis John & Ann Eigenhuis, Jeremy, Shawna Home address: 35 Bothwell Cresc., Barrie, ON L4N 4K7</p>	 <p>Congratulations to Evert and Jannie Klein (nee Stolk) who will celebrate their 50th wedding anniversary, D.V., on Sept. 29, 1987.</p> <p>Berkel en Rodenrijs Murillo, The Netherlands Ont. Canada 1942 September 20 1987</p> <p>"For the Lord knows the way of the righteous." (Psalm 1:6a)</p> <p>With grateful thanksgiving to God, we are happy to announce the 45th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>JAN ARIE and JACOMINA GROOTENBOER (nee Bijdevaate)</p> <p>We pray that the Lord will continue to bless and keep them in health and happiness in the years to come.</p> <p>Congratulations and love from your family: Mijnie & Bert (deceased) Van-Donkersgoed; Betty & Peter Neufeld — Waterloo Ed & Anne VanDonkersgoed — PEI John Gerry — Listowel, Ont. Koen & Jean Grootenboer; Yolanda Jacqueline Laurie & Rick Tempelman; Kyle John Patricia — Murillo, Ont. Betty & Ed Niemi; Karen, Mark — Nipigon, Ont. Chris & Audrey Grootenboer; Angela, Catherine, Ronald, Jason — Murillo, Ont. Ann & Victor Maloney; Katherine, Jacqueline, Johanna, William — Thunder Bay, Ont. Clara & Earl Magee — Ottawa, Ont. Arie & Bonnie Grootenboer; Lee-Ann, Joseph, Evan — Murillo, Ont. Margaret & Sonny Warezek; Nicole, Jeremy, Jamie — Rosslyn, Ont. Best wishes only. Home address: R.R.#1, Murillo, ON P0T 2G0</p> <p>Vriezeveen Edmonton 1937 September 25 1987</p> <p>"The Lord is my banner." (Exodus 17:15b)</p> <p>With thankfulness to God for all his goodness, we celebrate the 50th wedding anniversary of our dear parents, grandparents and great-grandparents,</p> <p>JOHN and DINA SNYDER (nee Noppers)</p> <p>We pray that the Lord will continue to bless them in the years to come.</p> <p>Congratulations from your children, grandchildren and great-grandchildren: Hank & Rita Snyder Teresa & Imco Hoekstra Alice & Ed Veltkamp Grace & Russ Mundy John & Coby Snyder Joanne & Tom Armstrong Rudy & Wanda Snyder 26 grandchildren and three great-grandchildren.</p> <p>Open house Sept. 25, 1987, 8.00. Bon Appetit, 6204 Fulton Rd. Home address: 4216-104 Ave., Edmonton, AB T6A 0Z1</p>	<p>Amsterdam, Pierrefonds, Noord Que. 1937 1987</p> <p>We rejoice and give thanks to the Lord as our parents and grandparents celebrate their 50th wedding anniversary, D.V., Sept. 29,</p> <p>EVERHARDUS ANTHONIE and JANNETJE KLEIN (nee Stolk)</p> <p>"In all your ways acknowledge him, and He will make your paths straight." (Proverbs 3:16)</p> <p>In December a family celebration will take place in Pierrefonds, the Lord willing, with all children and grandchildren attending.</p> <p>With much love and congratulations from all of us!</p> <p>Han & Corrie de Vries — Kamloops, B.C. Harry & Wilma de Vries — Victoria, B.C. Janet — Quebec City Roy, Kevin, Wesley, Lisa — Kamloops Jan & Ymkjen Dijkstra — Pointe Claire, Que. Everett, Martin, Vincent, Wilfred Marianne Klein — Burnaby, B.C. Home address: 13264 Aragon, Apt. 6, Pierrefonds, PQ H9A 1E4</p> <p>Toronto Moorefield 1962 September 29 1987</p> <p>With joy and thankfulness to the Lord, we are pleased to announce the 25th wedding anniversary of our parents and grandparents,</p> <p>HENK and ROELIE KATERBERG (nee Martens)</p> <p>May you share many more years together.</p> <p>With love and congratulations from your children: Bert & Violet; Jason — Strathroy, Ont. Frances & Adrian (engaged) — Listowel, Ont. George — Toronto, Ont. Joanne — London, Ont. Susan — at home</p> <p>Reception will be held, D.V., Saturday, Oct. 10, 1987, at 8 o'clock in the Maryborough Community Centre, Moorefield, Ont. Home address: R.R.#2, Moorefield, ON N0G 2K0</p> <p>1962 September 21 1987</p> <p>With joy and thanks to God, we are happy to announce the 25th wedding anniversary of our parents and grandparents,</p> <p>HANS and ALICE VANDERSTOEP (nee de Brake)</p> <p>It is our prayer that God will continue to richly bless you in the years ahead.</p> <p>With love: Laura & Rick Veenstra; Heather, Amy John & Carol (engaged) Stephen Home address: 970 Bonnieview Ave., Burlington, ON L7T 1T5</p>	 <p>Congratulations to Daniel and Nellie Koets (nee Heemskerk) who will celebrate their 50th wedding anniversary, D.V., on Sept. 29, 1987.</p> <p>Biggekerke, Trenton, Zeeland Ont. 1937 September 29 1987</p> <p>With thankfulness to God, we are happy to announce the 50th wedding anniversary of our parents and grandparents,</p> <p>DANIEL and NELLIE KOETS (nee Heemskerk)</p> <p>May God continue to bless and strengthen them with the words of their wedding text.</p> <p>"The Lord himself goes before you, and will be with you; He will never leave you nor forsake you; do not be afraid, do not be discouraged." (Deut. 31:8)</p> <p>Children and grandchildren: Sam & Emie Koets; Karen & George Schroor Sonja Nellie Smit, wife of the late Sikke Smit; John & Annette Smit Rob & Nellie de Vries; Anita & Andre Adrian & Marie Koets; Paula, Daniel, David Dan & Pat Koets; Jeffrey, Chris Richard & Jean Koets; Daniel & Amanda and great-grandchildren</p> <p>Open house will be held Oct. 3, 1987, from 2:30 - 4:30 p.m. Best wishes only. Home address: 141 Dundas St., W., Apt. 101, Trenton, ON K8V 3P6</p> <p>"The eternal God is your refuge, and underneath are the everlasting arms." (Deut. 33:27b)</p> <p>1952 September 12 1987</p> <p>With joy and thanksgiving to our God, we are happy to announce the 35th wedding anniversary of our parents and grandparents:</p> <p>HANK and HENNY MOES (nee de Jonge)</p> <p>God bless you with many more years of happiness together.</p> <p>Congratulations from: Hennie & Dave Rickett Harry & Betty Moes; Kim, Brad, Derek Joan Moes Grace & Richard Havinga Chris Moes Home address: 3711 Glenbrook Dr. S.W., Calgary, AB T3E 4L8</p> <p>1947 September 24 1987</p> <p>With praise and thanksgiving to the Lord for his faithfulness, we wish to announce the 40th wedding anniversary of our parents and grandparents,</p> <p>JACK and MARY VAN BREDa (nee Boshulzen)</p> <p>With love from your children: Jake & Rhea van Breda; Stephen, Marya, David, Jennifer — Belleville, Ont. Leo van Breda — Edmonton, Alta. Chris & Cheryl van Breda; Adam, Mikka — Kingston, Ont. Joanne & David Schultz; Meagan — Clearbrook, BC</p> <p>Home address: 24-24330 Fraser Highway, R.R.#3, Langley, BC V3A 4P6</p>	<p>We praise God for his faithfulness and loving kindness shown to</p> <p>CASPER and CATHERINE VANDERIET (nee Farenhorst)</p> <p>who celebrated their 50th anniversary on Sept. 2, 1987.</p> <p>Til Varenhorst — The Netherlands Catherine Farenhorst — Hamilton, Ont. Miep & Jan Veldman — Grand Rapids, Mich. Dick & Jan Farenhorst — Langley, B.C. Anco & Christine Farenhorst — Owen Sound, Ont. Paul & Henny Spoelstra — Hamilton, Ont. Dan & Joanne Sandbulte — Grand Rapids, Mich. Roy & Marie Turkstra — Hamilton, Ont. Wil & Roel de Boer — The Netherlands Ien & Ad Vanderkuil — The Netherlands</p> <p>En natuurlijk de "kleinkinderen" die zoveel van Opa Coen en Oma To houden.</p> <p>Sarnia Edmonton 1962 September 1 1987</p> <p>With thankfulness to our God and with joy in our hearts, we announce the 25th wedding anniversary of our parents,</p> <p>CO and ALICE VANDERLAAN (nee Hoekstra)</p> <p>"Blessed are those who hunger and thirst for righteousness, for they will be filled." (Matthew 5:6)</p> <p>Thanks Mom and Dad for all you have been and are for us.</p> <p>With love from: Debra & Gordon Bosker Karen Denise Darren</p> <p>Best wishes to: 8706 - 160 A St., Edmonton, AB T5H 2K2</p> <p>Clarkson, Ont. London, Ont. 1962 September 15 1987</p> <p>We are thankful to God that we may celebrate with our parents,</p> <p>PIETER and JOHANNA VAN DER LEEK (nee Kroeze)</p> <p>their 25th wedding anniversary.</p> <p>With congratulations and much love from their children: Kevin & Wilma van der Leek — Surrey, BC Gwen & Tom Buteyn — Grand Rapids, MI John van der Leek — Grand Rapids, MI Hennie van der Leek — London, Ont.</p> <p>Home address: 6 Ruskin Court, London, Ont.</p>

More classifieds on next page.

Classifieds

Anniversaries	Obituaries	Obituaries	Obituaries	Obituaries
<p>1952 September 3 1987</p> <p>With thanksgiving to God, we celebrated the 35th wedding anniversary of our parents and grandparents.</p> <p>ADRIAN and JOYCE VAN GEEST (nee Hanemaayer)</p> <p>Congratulations Mom and Dad, Opa and Oma! May God continue to bless you for each other and for all of us. With love:</p> <p>Neil & Mary Jane Van Geest, Kevin, Ryan, Karen, Duane, Daniel Fred & Arlene Bennink, Aaron, Kaitlin Gord Jim & Joyce Koornneef John & Shirley De Vries, Lindsey 376 Lake St., Grimsby, ON L3M 1Z8</p> <p>1937 September 29 1987 50</p> <p>JOHN and CORRY VEGT (nee Oostendorp)</p> <p>"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33) We are grateful to the Lord for the wonderful parents He has given us. We pray that He will give them many more happy years together. We love you! Happy 50th anniversary, Mom and Dad from:</p> <p>John & Florence Vegt — Burnaby, B.C. Ineke & Danny Den Hoed — New Westminster, B.C. Jack & Jeannette Vegt — Burnaby, B.C. Ernst & Denise Vegt — Burnaby, B.C. Corry & Henry Koch — Maple Ridge, B.C. Sonja & John Vriesen — Surrey, B.C. 18 grandchildren and four great-grandchildren. We invite all their friends to an evening of celebration to be held in the meeting hall of the New Westminster CRC on Oct. 2, at 7:30 p.m. Home address: 8074 - 19th Ave., Burnaby, B.C. V3N 1G3</p> <p>1962 October 5 1987</p> <p>With praise and thankfulness to the Lord, we are happy to announce the 25th wedding anniversary of our parents.</p> <p>HERB and ALICIA ZANTINGH (nee Ebbers)</p> <p>May the Lord continue to bless them in the years to come. With love: Joe & Wilma; Jason John & Ann; David Cindy Jim Richard Open house on Oct. 5, 1987, in Hillier Hall at 7 p.m. Home address: R.R.#2, Ameliasburgh, ON K0K 1A0</p>	<p>January 18, 1920 August 7, 1987</p> <p>"I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) On Friday, Aug. 7, 1987, in her 68th year, the Lord called home,</p> <p>BOUKJE BEINTEMA (nee Fokkens)</p> <p>Beloved wife of: John Beintema. Dear mother of: Peter & Helen Beintema — Bradford, Ont. Grace & Andy Steringa — Georgetown, Ont. Florence & Paul Corneau — Stroud, Ont. Clarence & Ellen Beintema — The Netherlands Henry & Debbie Beintema — Bradford, Ont. Shirley & Dave Depeuter — Bramalea, Ont. Joanne & George Hoving — Bradford, Ont. and predeceased by: daughter Betty (Mrs. Fred Osti) and son John and granddaughter Teresa. Loving beppe of 21 grandchildren and two great-grandchildren. The funeral service was held on Aug. 10, 1987, in the Holland Marsh Chr. Ref. Church. Rev. H. Bruinsma officiating. Home address: R.R.#2, Newmarket, ON L3Y 4V9</p> <p>"Jesus said: 'I am the resurrection and the life, whoever believes in me will live, even though she/he dies; and whoever lives and believes in me will never die.'" (John 11:25-26) We pray that this may be of great comfort to our son and brother John and his sons Jonathan and Michael as their dear wife and mother,</p> <p>STENAG. BERGMAN (nee Beekhuis)</p> <p>was so suddenly taken from them. We pray that God will surround John and the boys with his love and mercy. Mrs. Greta Bergman Ada & Al Louwes Wilma & Simeon Antuma Margaret & George Prinsen Debbie & Jack Bezuyen Jo-anne & Henk Poortinga Evelyn & Peter Bergman Helen & Ron Cherney Randa & Bill Bergman</p>	<p>Hetzlijk leef of sterven moet. Ik vond genade door Christus' bloed. En 'k weet, dat eens na 't sterven Ik 't hoogste hell zal erven. Nov. 2, 1909 Aug. 14, 1987 It pleased the Lord to take unto himself our beloved husband, father, grandfather and great-grandfather,</p> <p>HARM-HENDRIK KIEFFE Marie Kieffe (nee Nijenhuis) — Bramalea Brenda & Gerry van Middelkoop — Bramalea John & Sita van Middelkoop — Bramalea Mary-Ann & Brian Kalte — Burlington Teresa & Art Schulenberg — Beamsville Wilma & Ralph Schutten — Brampton Margaret van Middelkoop — Bramalea Wilma & John vandeKemp — Toronto Clarence & Jackie vandeKemp — Toronto Marian & Tony Kortleve — Bramalea Evelyn & Michael Veenstra — Brampton Harry vandeKemp & Judy Groenewold — Toronto Brenda vandeKemp — Toronto and 13 great-grandchildren. Funeral held on Aug. 17, 1987, Toronto. Home address: 4 Medici Place, Bramalea, ON L6S 3C6</p> <p>On Aug. 25, 1987, suddenly, at age 55, the Lord took unto himself our dear son-in-law and brother-in-law,</p> <p>JOHN KLAAS</p> <p>We pray that the Lord will surround Roeli and the children with his comfort and love. Dear son-in-law of: Mr. & Mrs. William Breemhaar — Ruthven, Ont. Dear brother-in-law of: Fenny & Henry Spitse — Ruthven, Ont. Bill & Mary Breemhaar — Amherstburg, Ont. Joan Breemhaar — Chatham, Ont. Peter & Janice Breemhaar — Norval, Ont. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." (Ps. 23:6) Mailing address: Box 304, Ruthven, ON N0P 2G0</p> <p>On Aug. 26, 1987, after a lengthy illness, the Lord called unto himself our aunt,</p> <p>Mrs. TINA KUIPERS</p> <p>at the age of 81 years. Dearly beloved wife of Jacob Kuipers. Nephews and nieces: Pieter & Ytte Feddema — Risskov, Denmark Ann & Ted Rintjema — Grimsby, Ont. Alma & Ray Heeringa — Bowmanville, Ont. Ernie & Henry Feddema — Waterville, NS Bob & Gerry Feddema — Strathroy, Ont. Louise & Jerry Boersma — Mount Brydges, Ont. Edna & Fred Nordemann — Sussex, NB Margareth & John Vander Eyk — Listowel, Ont. Tina & Tom Schalk — Ilderton, Ont. Tom & Rose Feddema — Strathroy, Ont. Jean & Jack Roszell — Sarnia, Ont. Charlie & Ellen Feddema — Tiverton, Ont. Lukie & Art De Waard — Markham, Ont. Pete & Pat Feddema — Lucan, Ont. John & Jenny Feddema — Kerwood, Ont. and families.</p>	<p>"Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff they comfort me." (Psalm 23:4) On Aug. 13, 1987, the Lord called to himself,</p> <p>JOHN HENRY OLTHOFF</p> <p>at the age of 71 years. Dear husband of Maria W. (van Vliet) and the late Alice (Kolkman). Apr. 5, 1976. Dear father and grandfather of: Henry & Dorothy Olthoff — Kitchener Trudy & Mark (fiance) Cynthia, John John & Helen Olthoff; Shawn, Jodi — London Ben & Florence Olthoff; Jeffrey, Jason (with Jesus, 1971), Darryl, Stephen, Loretta — London Henrietta & Oakie Mulder; Arlene, Robert, David, Michael — Ingersoll Rien & Hilda Olthoff; Alicia, Ian, Lindsay — London Dear step-father and step-grandfather of: Elizabeth & Frank van der Loo; Sarah, Ashley — Brooklyn Nick van Vliet — Whitehorse, Yukon Jan & Joan van Vliet; Jevon, Jolanda, Janine — Whitby Wilhelmina & Richard Coates; Julia, Sylvia, Jonathan, Christina, David, Deanna — Markham Survived by one brother, Jan Willem, of Brampton and one brother and two sisters of The Netherlands. Predeceased by three brothers in The Netherlands. Funeral service was held on Aug. 17, 1987, in the First Chr. Ref. Church of London. Interment — Forest Lawn Memorial Gardens. Officiating minister — Mr. Harry Zantingh.</p> <p>"Jesus said unto her, 'I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live.'" (John 11:25) In loving memory of our dear brother-in-law and uncle,</p> <p>PETER PLUG</p> <p>who passed away Aug. 17, 1987.</p> <p>Tunis & Bertha Hutten — The Netherlands Wm. & Anne Hutten — Nova Scotia Jack & Henry Gerrits — Nova Scotia Wm. & Karen deWaal — Switzerland David & Anne Burton — Nova Scotia John & Gretha Hutten — Nova Scotia nieces and nephews We pray that the Lord will surround Diane and her family with his comfort and love.</p> <p>On Aug. 17, 1987, at the age of 45, after a seven-month battle with cancer,</p> <p>PETER PLUG</p> <p>went to be with his Lord. Beloved husband of: Diane Hutten Dear father of: Lawrence Marjorie (deceased 1970) Gregory Allen Dear brother of: Bill & Lila Plug — Duncan, BC Hank & Greta Plug — Sarnia, Ont. Ralph & Coby Bos — Strathroy, Ont. Bill & Audrey van Reenen — Sarnia, Ont. John & Pat Plug — Tilsonburg, Ont. The memorial service was held on Aug. 20, 1987, at the First Chr. Ref. Church in Sarnia. Pastors R. Fluit and P. Nicolai officiating. Home address: 958 Woodland, Sarnia, ON N7V 3W8</p>	<p>Psalm 62:5-8. Our Lord has taken into his glory his humble and faithful servant, our dear father, grandfather and great-grandfather.</p> <p>ALBERT CAREL POWWELS</p> <p>He passed away in his home in Driebergen, The Netherlands, at the age of 95 years. For all of us: Al Geleynse Pouwels M.D. Geleynse Correspondence address: 271 Delamere Ave., Stratford, ON N5A 5A1</p> <p>On Friday, Aug. 28, 1987, the Lord took home to be with him our loved husband, father and grandfather,</p> <p>Mr. JACOB (Jake) TIMMERMAN</p> <p>Beloved husband of Jean Timmerman (Vreugdenhil) — Shallow Lake, Ont. Dear father of: Martin & Karen Timmerman — Kilsyth, Ont. Gordon & Cheryl Timmerman, Shallow Lake, Ont. Jane & Sydney Dykstra — Clarksberg, Ont. Joan & Chris Hartemink — Lucknow, Ont. Paul Timmerman — Lucknow, Ont. Ron Timmerman — Kitchener, Ont. Beloved grandfather of 11 grandchildren. Survived by one brother: Cees Timmerman and his wife Jessie of Chatham, Ont., and two sisters: Hennie Lankhof and her husband Gerard, of Chatham and Alice Pietens and her husband Lambert, of Thamesville, Ont. Funeral service was held at the First Chr. Ref. Church, Owen Sound, Ont., on Monday, Aug. 31, 1987. Interment in Greenwood Cemetery, Owen Sound. "But those who hope in the Lord will renew their strength, they will soar on wings like eagles, they will run and not grow weary, they will walk and not be faint." (Isaiah 40:31)</p>
<p>Personals</p> <p>I am a sincere Chr. widow; have three small children; love outdoors — living on a farm in Ontario. I would like to come in contact with a sincere Christian gentleman who is loving and caring. Serious replies only. Please include photo. Write to Calvinist Contact, File #2473, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9</p> <p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. <i>Established in 1967</i></p>	<p>Accommodation available</p> <p>Christian, non-smoking female is looking for roommate to share 2-bedroom apartment, downtown Toronto. Call Judy at (416) 488-6864 and leave message.</p> <p>Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p> <p>Personals</p> <p>Single Christian dad, age 26, 5'7", 185 lbs., interests include antiques, camping, family outings, movies and music, would like to meet a single marriage-minded woman with similar interests, living in Southern Ontario. (Children welcome). Please send your reply to Calvinist Contact, File #2472, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.</p> <p>Christian lady in early 30s wishes to meet a sincere Christian, non-smoking gentleman between the ages of 32 and 40. I am a teacher who enjoys good music, travel and the outdoors. Send recent picture. Reply to Calvinist Contact, File #2469, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9</p>	<p>Check page 4 for our new address!</p>		

Classifieds

Obituaries	Personals	Teachers	Help Wanted	Help Wanted
<p>"The Lord is my shepherd." (Ps. 23) On Aug. 7, 1987, in his wisdom, the Lord took unto himself our dear mother, grandmother and great-grandmother,</p> <p>SYLVIA (Siemkijens) VANDERMEER (nee Veenstra)</p> <p>at the age of 79. Predeceased by her husband John Vandermeer on Jan. 8, 1981.</p> <p>Greatly missed by her children, grandchildren and great-grandchildren:</p> <p>Renske & Dick Bosch — Grimsby, Ont.</p> <p>Bill & Martha Boot — Bath, Ont.</p> <p>Frank & Yvonne Vandermeer — Elginburg, Ont.</p> <p>Stuart & Edna Vandermeer — Kingston, Ont.</p> <p>Shirley & Harold Vander Tol — Kingston, Ont.</p> <p>20 grandchildren and 15 great-grandchildren.</p> <p>She was a resident of Shalom Manor, Grimsby.</p> <p>Funeral service was held on Aug. 10, 1987, in Grimsby Mountainview Chr. Ref. Church. Rev. Henry Katerberg officiated.</p> <p>Corresponding address: D.J. Bosch, 57 Elm Tree Rd. W., Grimsby, ON L3M 4E7</p> <p>"... I go to prepare a place for you, and when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." (John 14:2,3)</p> <p>The Lord called home on Wednesday, Sept. 2, 1987, in his 62nd year,</p> <p>HERMANUS VAN'T WOUT</p> <p>Beloved husband of Toos Van't Wout. Dear father of:</p> <p>Art & Valerie</p> <p>Hank & Doris</p> <p>Harry & Cathy</p> <p>Tanya & Dirk</p> <p>Peter & Fre</p> <p>Grandfather of Lydia, Jennifer, Jill, Andrew, Liane and Amanda.</p> <p>The funeral service was held on Saturday, Sept. 5, in the Rehoboth Chr. Ref. Church of Toronto, the Rev. Peter Van Egmond officiating.</p> <p>Home address: 1179 Gripsholm Rd., Mississauga, ON L4Y 2G8</p>	<p>Het Consulaat Generaal zou gaarne in contact willen komen met de navolgende personen:</p> <p>BEKKER, Pieter, geboren op 15 juli 1922, laatstbekende adres in Nederland: Soestdijkerweg 28, Bilthoven, naar Canada vertrokken op 16 januari 1963.</p> <p>BEKOOY, Evert, geboren op 12 maart 1922, laatstbekende adres in Nederland: Varviksweg 37, Enschede, naar Canada vertrokken op 10 september 1953.</p> <p>BLANS, W. Betrokkene is een ex-KNIL Militaire Luchtvaart piloot, zijn naam wordt genoemd in een artikel van het NRC Handelsblad; hij zou samen met Generaal-majoor b.d. F.E. Broers hebben gevlogen in 1942.</p> <p>BOEKELMAN, Lizette Johanna Alida, geboren op 1 januari 1951, laatste woonplaats in Nederland: Amsterdam, naar Canada vertrokken in februari 1977. Laatstbekende adres alhier: 152 Woodlawn Avenue, Brantford, Ont.</p> <p>BOOM, Pieter, geboren op 21 december 1922 te Apeldoorn, gehuwd met Margriet KREMER. Gewoond hebbende te Groot-Brittannie op het adres: "Suomi," Pilgrims Way, Westwell, Ashford, Kent.</p> <p>BOOT, Johannes, geboren op 26 januari 1926, laatstbekende adres in Nederland: Kortelaan 6, De Bilt, naar Canada vertrokken op 24 januari 1952.</p> <p>BOS, Jan Thomas, geboren op 1 januari 1965 te Nieuwenhagen, laatstbekende adres in Nederland: Molenwei 136, Heerlen, naar Canada vertrokken op 24 juli 1985, laatstbekende adres alhier: R.R.#4, site 5, camp 30, North Bay, Ont.</p> <p>BRAAKSMA, Jacob, geboren op 18 juli 1922, laatstbekende adres in Nederland: Brugstraat 24, Zandvoort, naar Canada vertrokken op 8 juli 1966.</p> <p>VAN CAPPELLEVEEN-VERSLUYS, Gerard en Henny, geboren op 20 juni 1937 laatstbekende adres in Nederland: Korenslager 41 te Hoorn, naar Canada vertrokken op 21 juni 1983.</p> <p>DRIEMAN, Franciscus Xaverius Marie, geboren te Amsterdam op 9 juni 1927, laatstbekende adres in Nederland: Kortenaerlaan 18, Hilversum, naar Canada vertrokken op 28 februari 1963.</p> <p>Continued on next page ...</p>	<p>LEDUC, ALTA: Covenant Chr. School invites applications for a 2-3 grade combination teaching position beginning Jan., 1988. Please contact: Lloyd Den Boer, Principal, Box 1595, Leduc, AB Canada T9E 2Y9, (403) 986-8353 or Diane Groenewold, 78 Bella Coola Dr., Leduc, AB T9E 1S1; (403) 986-8192 before Oct. 15, 1987.</p> <p>BRANTFORD: Due to maternity leave we are looking for a Kindergarten teacher for Brantford Chr. School, from Jan. 4, 1988, until the end of the school year. This is a part-time position, 3 days per week (Mon., Wed., Fri.) and also a possible 2 mornings remedial. Submit resume to: Mr. C. Vanderveen, Principal, c/o the school at 7 Calvin St., Brantford, ON N3S 3E4; telephone: (519) 752-0433.</p>	<p>Help Wanted</p> <p>Grower wanted. We need an experienced person for our specialized flowering 4-inch pot plants. Must be able to supervise, be responsible and ambitious.</p> <p>Location: 70 km southwest of Toronto.</p> <p>Send resume to file #2466, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Ambitious person required for full-time work in manufacturing plant. D licence an asset. Reply to Winona Concrete Products Ltd., 489 Main St., W., Grimsby, ON L3M 1T4. Phone: 945-8515 or 563-5523.</p> <p>Nanny sought, live in, for 2 children, 6 and 9. Light housekeeping. To begin immediately. Tutoring abilities an advantage. Please call Linda: 403-459-2947 (Edmonton, Alta.)</p> <p>Help wanted for fruit grower in Hamilton area; a person for marketing and general farm work. Drivers licence required. Room and board provided. Call (519) 647-2534.</p> <p>Employment opportunity at the Institute for Christian Studies: Secretary/receptionist. Duties include answering phone, typing, word processing and working with ICS publications. Typing skills a must. Send resume to: ICS 229 College St., Toronto, ON M5T 1R4 or phone Sarita at (416) 979-2331.</p> <p>Glendale Motors in Ancaster requires a full-time class "A" mechanic. Also a young person interested in an apprenticeship. Both starting as soon as possible. Phone (416) 648-1032 or eve. 383-7792.</p> <p>I am looking for a responsible person to clean my house on Fridays. No children, please. Call St. Catharines at 935-3130 or 682-0234, ask for Irma.</p> <p>Help wanted on dairy farm 14 miles from London. Starting as soon as possible. Good milking ability is a must. Call 519-269-3083.</p> <p>Full-time help needed on a dairy farm. Phone (519) 523-9241.</p> <p>Live-in help required for elderly couple. Separate upstairs apartment available. For further inquiries call Mr. Les VanEgmond, R.R.#2, St. Ann's, Ont.; 1-416-957-3463.</p> <p>Full-time employee needed on dairy farm east of Oshawa. Milking experience necessary. For info. call 416-263-2768.</p>	<p>Administrative Assistant</p> <p>Calvin College and Seminary</p> <p>is seeking an administrative assistant for the Meeter Center for Calvin Studies.</p> <p>For job description, write to:</p> <p>The Meeter Center</p> <p>Calvin College & Seminary</p> <p>Grand Rapids, MI 49506 USA</p> <p>or call: (616) 957-7081</p> <p>ELECTRICIANS</p> <p>Well-established electrical contractor requires established apprentices and journeymen for immediate long-term employment for qualified employees in new construction in the London area.</p> <p>We offer above-average wages and a complete benefit package.</p> <p>For consideration, please submit a complete resume in confidence to:</p> <p>PRO ELECTRIC INC.</p> <p>141 Falcon Street, London, ON N5W 4Z2</p> <p>Challenging Position in Child Care</p> <p>Sunny Hills Community (a group home in the Northumberland hill country of Ontario, south of Rice Lake and 5 miles north of #401, for children who cannot live with their parents) is looking for a capable couple (with or without their own children) to manage the home.</p> <p>Qualifications:</p> <p>Christian commitment</p> <p>Love for and patience with children</p> <p>Skill in nurturing these youngsters</p> <p>Call 416-349-2233 for further information</p> <p>We are an established distributor of Canadian & American face brick and stone, new and growing in the Brampton area.</p> <p>We welcome applications for a responsible, well-organized and results-oriented</p> <p>sales representative</p> <p>The ideal candidate likes to meet new people and presents him/herself well. Knowledge of masonry products is an asset but not essential. Applications and inquiries should be directed to:</p> <p>Albert Grin</p> <p>GREAT LAKES BRICK & STONE LTD.</p> <p>18C Canam Cr., Brampton, ON L7A 1A6</p> <p>Phone: (416) 454-1015 or (416) 877-8180 (evenings)</p> <p>Residential & Community Resource Co-ordinator</p> <p>Bethesda Christian Association for the Handicapped has an excellent opportunity, in beautiful B.C., for an innovative individual who will supervise existing resources, propose and develop new housing and community programs. Knowledge of G.S.P., I.P.P., Community Care Facility Act "Adult Regulations" and proposal preparation is essential. Qualified applicants must have minimum B.A. degree in human services, extensive experience working with handicapped people, strong interpersonal and supervisory skills, previous working relationships with government officials, and a firm Christian commitment.</p> <p>Attractive salary and benefits.</p> <p>For information, contact:</p> <p>Bert Altena, Administrator</p> <p>Bethesda Christian Association</p> <p>P.O. Box 40, Mt. Lehman, B.C. V0X 1V0</p> <p>(604) 856-4440</p> <p>AN EQUAL OPPORTUNITIES EMPLOYER</p>
<p>For Rent</p> <p>Florida-Gulf of Mexico: 2-bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates US \$350-500 per week. Phone Toronto: 226-1137 or 785-0794.</p>	<p>Accommodations</p> <p>Looking for room and board in the Beamsville area, from Monday through Friday. Call Clarence Van Soelen at 386-6198.</p>			
<p>Real Estate</p> <p>200 acres, some rolling land, some bush. Seven-room home, gas heated. Bank barn suitable for hogs. Only asking \$110,000.</p> <p>100 acres, 85 cropable, balance bush. Four-bedroom brick home. Bank barn. Priced at \$115,000.</p> <p>9 1/2 acres country property on paved road, bordering on Maitland River. 1 1/2-storey modernized home, double detached garage.</p> <p>1 1/2 acres with three-bedroom brick bungalow, fully finished basement with kitchen. Electric and wood heating. Attached garage. Paved road.</p> <p>Commercial business block, owner operated hardware, plumbing and heating business. Two other stores, a convenience store and post office plus two apartments.</p> <p>Call P.H. Hiffer Realty Ltd.</p> <p>935 Main St. W., Listowel, Ont.</p> <p>Ph: 519-291-1544 eve.</p> <p>Albert Carson 291-1395</p> <p>or Helen Cullen 291-1709</p>	<p>Business</p> <p>Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p> <p>Business Opportunity</p> <p>Excellent opportunity: well-established barbershop plus residence for sale; 1800 sq. ft. brick bungalow on 66 x 330 ft. lot; 28-year clientele; owner retiring. Contact Clarence Riesebo, 296 John St. S., Aylmer, ON N5H 1J7; tel: (519) 773-3243.</p> <p>For sale for health reasons in booming city in the heart of prosperous southern Ontario: Dutch gift and delicatessen store. For information write to: Calvinist Contact, File #2471, 99 Niagara St., St. Catharines, ON L2R 4L3</p>			

Classifieds/Events

Personal

... continued from previous page.

VAN DER GRIEND, Jacobus Johannes, geboren op 20 mei 1922, laatste bekende adres in Nederland: Bartelsweg 35, Apeldoorn, naar Canada vertrokken op 7 juni 1957. HEMELRIJK, Nicolaas Antoon, geboren op 10 juli 1922, laatste bekende adres in Nederland: van Oldenbarneveltstraat 95a, Amsterdam, naar Canada vertrokken op 20 mei 1957 met bestemming Toronto.

HOLLANDER, Henrik Francois, geboren op 9 juni 1922, laatste bekende adres in Nederland: Veenkade 100, Den Haag, naar Canada vertrokken op 21 mei 1954. KOLENBRANDER, Willy Margaretha Pieterella, geboren op 8 april 1935 te Utrecht, naar Canada vertrokken in mei 1956. Gehuwd met A. Schneider, afkomstig uit Saarbrücken, W. Duitsland. Heeft 2 dochters (Naomi en Willy) en een zoon (Jan). Laatste bekende adres alhier: Erindale Stn. Rd., Apt. 307, Mississauga, Ont.

KRIJNEN, Johannes Marinus Nicolaas, geboren op 12 juli 1922, laatste bekende adres in Nederland: Pr. Beatrixlaan 19, Oegstgeest, naar Canada vertrokken op 18 september 1978.

LAGENDIJK, Cornelis, geboren op 7 juni 1924 te Dordrecht, laatste bekende adres in Nederland: D. Bakelaan 318 te Heemskerk, naar Canada vertrokken op 3 december 1986.

PAARDEKOPER, Paulus, geboren op 7 mei 1922, laatste bekende adres in Nederland: Rozenstraat 29, Arnhem, naar Canada vertrokken op 21 augustus 1956.

POSTUMA, Aldert of Albert, geboren op 19 oktober 1917, laatste bekende woonplaats in Nederland: Utrecht.

PIJPSTRA, Hendrik, geboren op 19 april 1922, laatste bekende adres in Nederland: Oude Beekbergerweg 100, Apeldoorn, naar Canada vertrokken op 10 oktober 1953.

DE REUVER, Petrus, laatste bekende adres alhier: Highway 1713, Flamboro, Ont.

SMIT, Gerardus Antonius Johannes, geboren op 14 maart 1922 te Loon op Zand, laatste bekende adres in Nederland: Heulstraat 5, Kaatsheuvel, naar Canada vertrokken op 25 april 1952.

SPIJKERMAN, Karel, geboren op 6 januari 1932 te Den Helder, naar Canada vertrokken op 5 april 1957 met als laatste bekende woonplaats: Calgary, Alberta.

Nabestaande:

VAN DER STEENHOVEN, Anna Adriana, geboren op 24 juli 1942, overleden op 3 juni 1978. Laatste bekende adres in Nederland: Abeelstraat 127 te Dordrecht, naar Canada vertrokken op 1 december 1977. Betrokkene heeft een kind, geboren op 2 juni 1973, achtergelaten.

TOPHAM geboren Schrijver, geboren op 24 augustus 1933 te Zoelen. Naar Canada vertrokken in april 1950 en laatste bekende adres alhier: 32 Lake St. front, St. Catharines, Ont.

TIJKEN Familie, resp. afstammelingen:

Tijken, Franciscus Gerardus, geboren op 1 januari 1885 naar Canada vertrokken op 17 juni 1908 met bestemming Winnipeg.

Tijken, Johannes Gerardus Hermanus, geboren op 13 februari 1891 te Haarlem, naar Canada vertrokken op 9 april 1907 met bestemming Winnipeg.

Continued next week ...

Consulaat-Generaal
der Nederlanden

1 Dundas St. W., Suite #2106, Box 2
Toronto, ON M5G 1Z3
Telefoon: (416) 598-2520



Herring down your throat

This scene at the 1985 Netherlands Bazaar can be repeated with you holding the herring or looking on. Visit The Netherlands Bazaar on **Saturday, October 24 in the Thornhill Community Centre** on 7755 Bayview Ave., Thornhill (just north of Toronto). Enjoy delicious foods, beautiful handcrafts, gift items, baked goods, books, flowers and plants.

Every penny earned at this bazaar goes toward helping families of Dutch extraction in dire financial need. Food parcels, financial aid and summer camp have been offered over the past two years at an expense of \$61,000.

You can donate baked goods or merchandise by calling Ge Spaans (416) 477-1243 or Bets Speelman (416) 742-1172.

Help us raise \$70,000 to continue the work over the next two years.

Advertisement

Calendar of Events

Sept. 24	CFFO Provincial Board meets in the Acton CRC, Acton, Ont.
Sept. 24-26	Sixth Biennial Conference on Dutch-American Studies at Trinity Christian College, Palos Heights, Ill. For info. contact Dr. Hendrik Sliemers at (312) 597-3000.
Sept. 26	25th anniversary of Rev. Carl Tuyl's ministry. First CRC will celebrate this event at 7:30 p.m. in the Bay Park Baptist Church, 775 Progress Ave., Kingston, Ont.
Oct. 2	Inspirational meeting at 8 p.m. in Bethel CRC, London, Ont. Speaker: Rev. Arthur Besteman on "CRC future, where do we go from here?" Sponsor: Concerned members of the CRC of Classis Chatham.
Oct. 3	Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in Apeldoorn, The Netherlands. On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.
Oct. 9-10	25th anniversary celebrations of the Thunder Bay Chr. School, Thunder Bay, Ont. All former teachers, students and supporters are invited to celebrate God's faithfulness.
Oct. 9-10	TDCH 25th anniversary! Oct. 9: 8 p.m. evening of entertainment; Oct. 10: 2 p.m. open house and reunion; 7 p.m. anniversary banquet. Please call TDCH in Woodbridge to reserve banquet tickets (416) 851-1772.
Oct. 3-18	25th anniversary of the Blyth CRC, Blyth, Ont. For info. phone Fritz Datema at (519) 526-7202.
Oct. 16-18	Salem Marriage Enrichment Weekend at the Aurora Conference Centre, Aurora, Ont. For info. call Salem's Hamilton office at (416) 528-0353.
Oct. 17	Organ concert by virtuoso organist Andre Knevel at 8 p.m., Christ Church Cathedral, James St., Hamilton, Ont. Tickets at the door.
Oct. 20	Lini Grol speaks at the Burlington Public Library (Dutch Day), Burlington, Ont.
Oct. 22	Musical variety evening sponsored by Ontario Chr. Teachers' Assoc., from 7:30-9 p.m. in the auditorium of Redeemer College, Ancaster, Ont.
Oct. 24	Reunion Voormalig Bataljon Friesland, Vliegbasis Leeuwarden, The Netherlands. For info. contact Jan De Vries, 2 White St., Apt. 315, St. Catharines, ON L2N 1Z2, or phone (416) 935-8266.
Oct. 24	25th anniversary celebration evening of Oshawa's Immanuel Christian School at 7 p.m. at Henry Street High School, Whitby, Ont. Oct. 25: Service of Praise with Rev. Henry De Bolster delivering keynote; Oct. 26: Grandparents' Day; Oct. 28: open house. For info. call Shirley Verkuy (416) 725-8812 or Wilma den Boer (416) 985-8278.
Nov. 7	Sarnia Christian School Annual Bazaar and Auction, at 1273 Exmouth St., Sarnia, Ont. (afternoon and evening).
Nov. 7	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College. The two-manual organ, built in 1885, will be played by organist Christiaan Teeuwssen, Redeemer's new Assistant Professor of Music.
Nov. 14	Back to God Hour Rally at 7:30 p.m. in Redeemer College Auditorium, Ancaster, Ont. Dr. Joel Nederhood will speak on: "Free to Live."
Nov. 21	Arts & Crafts Festival at TDCH, Woodbridge, Ont.

Advertising deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri. Sept. 25	Tues. Sept. 22	Wed. Sept. 16-8:30a.m.	Thurs. Sept. 17-8:30a.m.
Fri. Oct. 2	Tues. Sept. 29	Wed. Sept. 23-8:30a.m.	Thurs. Sept. 24-8:30a.m.
Fri. Oct. 9	Tues. Oct. 6	Wed. Sept. 30-8:30a.m.	Thurs. Oct. 1-8:30a.m.

1967
Vernon, B.C.

1987
Strathroy, Ont.



The consistory and congregation of **Strathroy East Christian Reformed Church**, along with the pastor's family, rejoice and give thanks for the 20th anniversary of the ordination of our pastor

Johan D. Tangelder, Th.D.

on September 27, 1967.

We are thankful to the Lord for being with our pastor, enabling him to preach the Reformed faith with clarity and zeal. May God continue to bless Pastor Tangelder with a rich measure of his Spirit, so that, through him, the church may be built to God's glory.

Home address:
241 Dominion St.
Strathroy, ON N7G 3G9

Notice re Hospital Chaplaincy

We are pleased to inform you that

Rev. Gerard Ringnald

will serve as full-time Hospital Chaplain effective September 1, 1987, replacing Rev. J. Geuzebroek who has retired from this work.

Rev. Ringnald can be contacted as follows:

• **3 Cathcart St., Willowdale, ON M2M 1E8**
telephone (416) 229-4610

• **at (705) 325-7056 (Orillia)**

• **through the**
Willowdale Christian Reformed Church
telephone (416) 221-7829

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A Christian Communications Centre conference
For more information call (416) 890-3222

Events

Thunder Bay Christian School

plans to celebrate its

25th anniversary

October 9 & 10, 1987

All former teachers, students and supporters are invited to join us as we "CELEBRATE GOD'S FAITHFULNESS."

Contact: Lena Breukelman
R.R.#6, Thunder Bay, ON P7C 5N5
(807) 939-6035

Celebrating 25th Anniversary

The Blyth Christian Reformed Church of Blyth, Ontario

plans to celebrate, D.V., its 25th anniversary

October 3rd, 4th and 18th, 1987

We extend an invitation to all former members, pastors, seminarians, and friends to attend.

Church history books can be ordered from Mrs. M. Datema, R.R.#1, Auburn, Ontario N0M 1E0

For more information contact:

Frits Datema
Box 84, Auburn
519-526-7202

CAMP SHALOM

a camp of the Reformed Church in America

will be holding its

10th Anniversary Fall Fair

on the campgrounds located just south of Cambridge, on Regional Road #75 (formerly Hwy. 24A) towards Paris

on Saturday, September 19, 1987

Join us under the big top for our opening at 9:30 a.m.

The fair will feature rummage sales, a huge bake sale, auction sale, cake auction, floral arrangement auction, lots of good food, fresh produce and much more, including games and stagecoach rides for the children.

ANNIVERSARY: REV. CARL TUYL

a minister for 25 years.

The First CRC of Kingston will celebrate this joyous event

on Saturday, September 26

in the Bay Park Baptist Church, 775 Progress Ave., Kingston beginning at 7:30 p.m.

Ontario Christian Singles Retreat

September 18 - 20

"Body, Mind & Spirit"

Speaker: James Olthuis

Outdoor activities

Spiritual growth

Fellowship

Contact:

Jo-anne 1-416-576-0112

Gerrie 1-416-433-4041

Val 1-416-728-0827

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PRAISING GOD IN EDUCATION

Immanuel Christian School

Oshawa, Ontario

will, D.V., commemorate its

Twenty-Fifth Anniversary

on Saturday, October 24, 1987

Various events are planned to celebrate the occasion:

Sat., Oct. 24 Celebration Evening, 7:00 p.m.

Henry Street High School

Whitby, Ontario

Sun., Oct. 25 Service of Praise, 5:00 p.m.

Kingsview United Church

Adelaide E. & Wilson N., Oshawa, Ontario

Mon., Oct. 26 Grandparents' Day

Wed., Oct. 28 Open House, 9:00 - 4:00, 7:00 - 9:00

All former students, teachers, board and committee members and friends are invited to help us celebrate.

An anniversary year book is available at a cost of \$10.00.

For more information please contact:

Mrs. Shirley Verkuy, 177 Meadow Road, Whitby, Ont.

(416) 725-8812

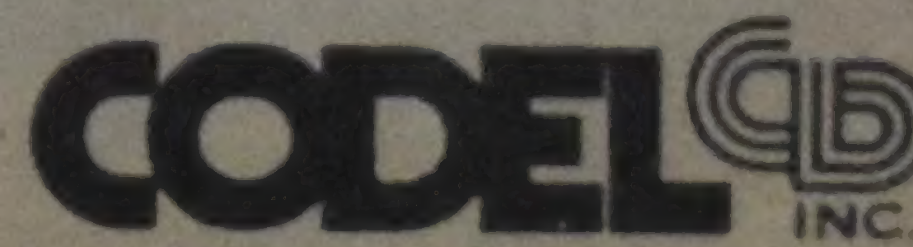
or

Mrs. Wilma den Boer, R.R.#2, Port Perry, Ont.

(416) 985-8278

CODEL is Protestants and Catholics working together in Third World Development. CODEL partners help people to help themselves toward self-reliance. Projects in health, education, community development and agriculture are in 42 countries of Africa, Asia and Latin America.

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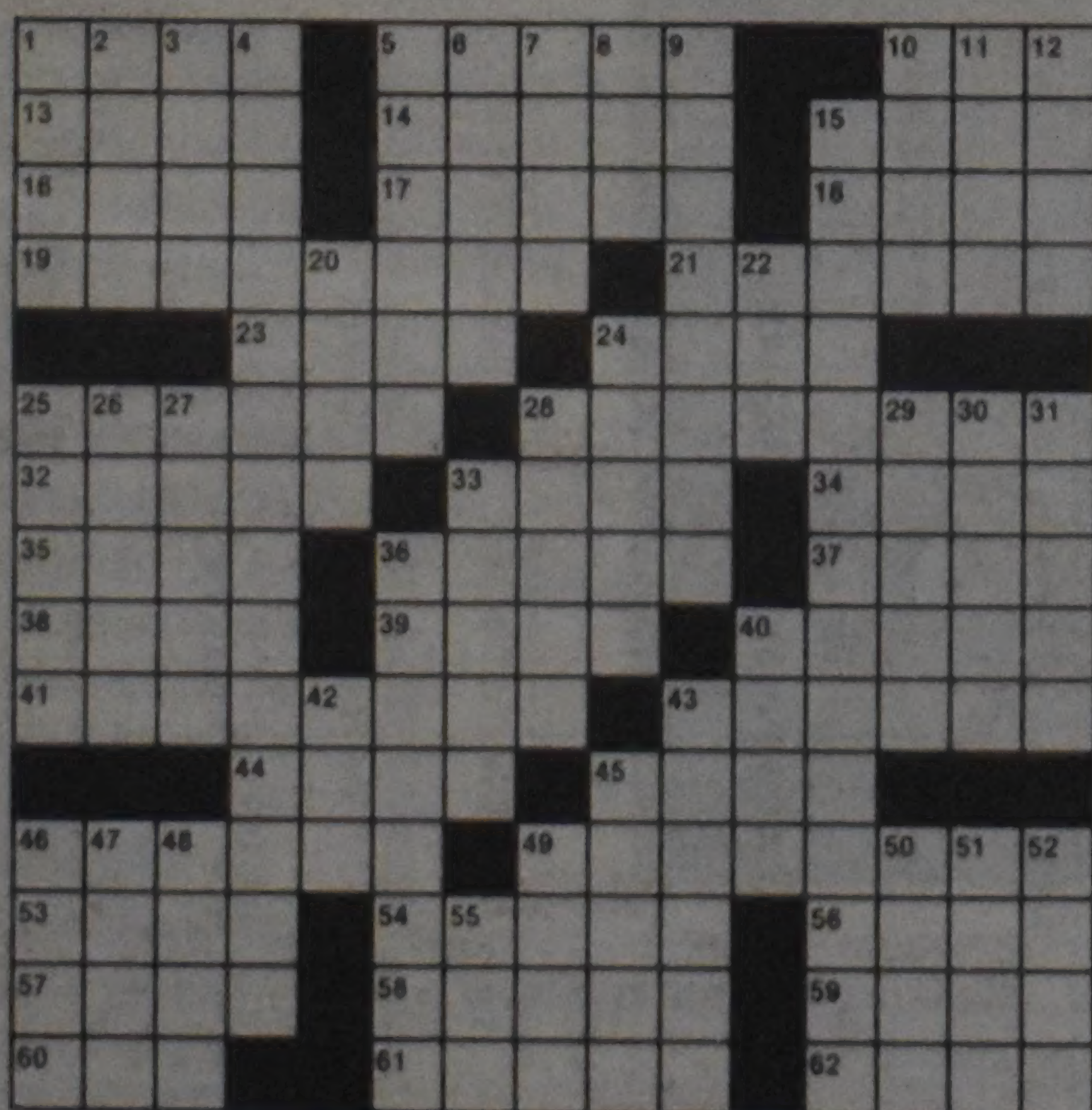
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In Africa ☐ Asia ☐ Latin America ☐
Please put me on your mailing list so I can read about your work ☐
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All contributions are tax deductible.
Make checks payable to CODEL, Inc.
\$10 _____ \$25 _____ \$50 _____ \$100 _____
\$500 _____ Other _____ Thank you!

Weekly Crossword

by June Boril

- ACROSS
- 1 Chagall
 - 5 Sped
 - 10 Household member
 - 13 Colorful fish
 - 14 Make amends
 - 15 Healthy
 - 16 Small monkey
 - 17 Corn pest
 - 18 Neighborhood
 - 19 Complete costume
 - 21 Part of TAE
 - 23 Flunk
 - 24 Heb. month
 - 25 Classifiers
 - 28 Edition
 - 32 Bonding agent
 - 33 Bric-a-
 - 34 Aroma
 - 35 Afr. river
 - 36 Perch
 - 37 Fatigue
 - 38 Soft mineral
 - 39 Eng. composer
 - 40 The ones over there
 - 41 Guaranteeing
 - 43 Counted calories
 - 44 Fork point
 - 45 Judge's seat
 - 46 Soft and smooth
 - 49 Archaeology find
 - 53 Norwegian king
 - 54 Lorna —
 - 56 Dies —
 - 57 Discharge
 - 58 Austrian psychiatrist
 - 59 Emerald Isle
 - 60 Consumed
 - 61 Calendar spans
 - 62 Nourish



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- DOWN
- 1 Speck
 - 2 Neat as —
 - 3 Deserters
 - 4 President
 - 5 Clergymen
 - 6 Coral reef
 - 7 Heart
 - 8 Wind dir.
 - 9 Abandoned ship
 - 10 God of war
 - 11 Bread spread
 - 12 Signify
 - 15 Music for 4D
 - 20 Peter, Paul and —
 - 22 Request payment
 - 24 Clear the blackboard
 - 25 Fr. landlord's income
 - 26 Pertaining to bees
 - 27 Highway fees
 - 28 See 44A
 - 29 Ignoramus
 - 30 Scandinavian
 - 31 Cupidity
 - 33 Carried
 - 36 Something to save for
 - 40 Cans
 - 42 — Tin Tin
 - 43 Library tools
 - 45 Blunder
 - 46 Davenport
 - 47 Landed
 - 48 Biblical weed
 - 49 Actress Negri of old
 - 50 Huron's neighbor
 - 51 Unusual
 - 52 Feat
 - 55 Poem

In the process of choosing which of various series of crossword puzzles the paper would use, Marguerite Witvoet and I had the pleasant task of "doing" various puzzles and deciding which were most suitable. (What a way to spend one's first hours back at work after a six month absence!)

We chose this series because we liked its blend of cultural, "pop" cultural, literary, geographical, and day-to-day life allusions — it doesn't require extensive knowledge in any one field.

We hope you enjoy it as we did.

Marian Van Til

Toronto District Christian High School

celebrates its

25th anniversary

on Thanksgiving weekend

October 9 & 10

All former and present supporters, students, teachers and board members are invited and encouraged to attend the festivities at the newly-enlarged school.

Friday at 8 p.m.: an evening of entertainment

Saturday at 2 p.m.: open house and reunion

Saturday at 7 p.m.: the anniversary banquet

Please call the school at (416) 851-1772 to reserve banquet tickets or to volunteer participation (music, song, memories, etc.) in the Friday evening of entertainment.

Toronto District Christian High School
7900 Kipling Avenue, Woodbridge, Ontario L4L 1Z5

Dutch



Als je 't mij vraagt ...

Syrt Wolters

Wat is de opdracht: infiltratie, insulatie of isolatie?

Hoe moet de Christelijke gemeenschap in de wereld haar plaats innemen en haar taak vervullen? Op welke manier moet dat gebeuren?

Moeten we als eenlingen, een ieder in zijn eigen hoekje, proberen invloed uit te oefenen? Dat is "infiltratie," hebben we gezegd. Of is elke bemoeienis met de "wereld" voor de Christelijke gemeenschap contrabande? Moeten we naar "van vreemde smetten vrij" ons afzijdig houden van alles wat maar naar "de wereld" ruikt? Natuurlijk moet een rasechte Calvinist daar niets van hebben. Dat strijdt wel heel grondig met het a-b-c van het Calvinisme. Dus geen infiltratie en geen insulatie!

Wat overblijft is isolatie?

Een olievlek

Wat is isolatie? Wat is het

verschil tussen "insulatie" en "isolatie"? De woorden lijken veel op elkaar, maar toch is er een grondig verschil. Insulatie, hebben we uitgevonden, is te vergelijken met materiaal dat elektrische stroom veilig verbergt binnen een kabel van rubber. Er is totaal geen contact met de buitenwereld. Insulatie gebruiken we ook om de kou buitenshuis te houden (en de hitte).

Isolatie is heel wat anders. Het is te vergelijken met een plas olie op het water. Olie blijft op het water drijven; het vermengt zich niet met het water, ook al is het aan alle zijden blootgesteld aan dat water. Het heeft contact, een zo groot mogelijk contact met de

"omgeving," zonder zich te vermengen met de omgeving. Het heeft een "bestaan" op zichzelf.

En dat, geloof ik, is een duidelijk beeld hoe de Christelijke gemeenschap in de wereld moet leven, werken en getuigen.

De Christelijke gemeenschap, dat is de gemeenschap der heiligen, waarvan we gelovig belijden in de Apostolische Geloofsbelijdenis, en waar ook artikel 27 van de Nederlandse Geloofsbelijdenis van spreekt. Dat is die gemeenschap, door Christus verlost uit de macht van satan, en weer geroepen om het burgerschap van het Koninkrijk Gods te beleven, zoals Adam daartoe geroepen was in het paradijs. We moeten weer onze cultuurtaak in de

wereld opnemen volgens de termen van het Koninkrijk Gods. En zoals het volk Israël zich geïsoleerd moest houden van de volken rondom, zo moet de gemeenschap der heiligen zich "isoleren" van de wereld. Dat wil zeggen dat de kerk van Christus (nu niet bedoeld als instituut, maar als lichaam van Christus, omvattend alle gelovigen) in de wereld bezig moet zijn als een zelfstandige eenheid, volgens de termen van God. En wat zijn die termen? Die worden ons voorgehouden in the Tien Geboden, waarvan de samenvatting is: Heb God lief boven alles en uw naaste als uzelf.

Dat is een erg simpele opdracht, maar de kerk heeft er door de eeuwen ontzettend veel moeite mee gehad. En dat heeft ze nog ...

Gevaarlijk werk

Enerzijds heeft de kerk daar moeite mee gehad, omdat ze altijd in de minderheid geweest is. Het leek vaak onbegonnen werk om in de wereld te zijn naar de voorwaarden van het Koninkrijk. Bovendien is zulk een burgerschap in de wereld uiterst gevaarlijk: Er vielen martelaren, als de kerk zich gehoorzaam gedroeg. Hoevelen zijn er niet door op de brandstapel gebracht of voor de wilde dieren geworpen! Nee, we hoeven heus niet te denken dat er een hemel op aarde zal komen als de Christenen hun geloof gaan beleven in de wereld. Integendeel!

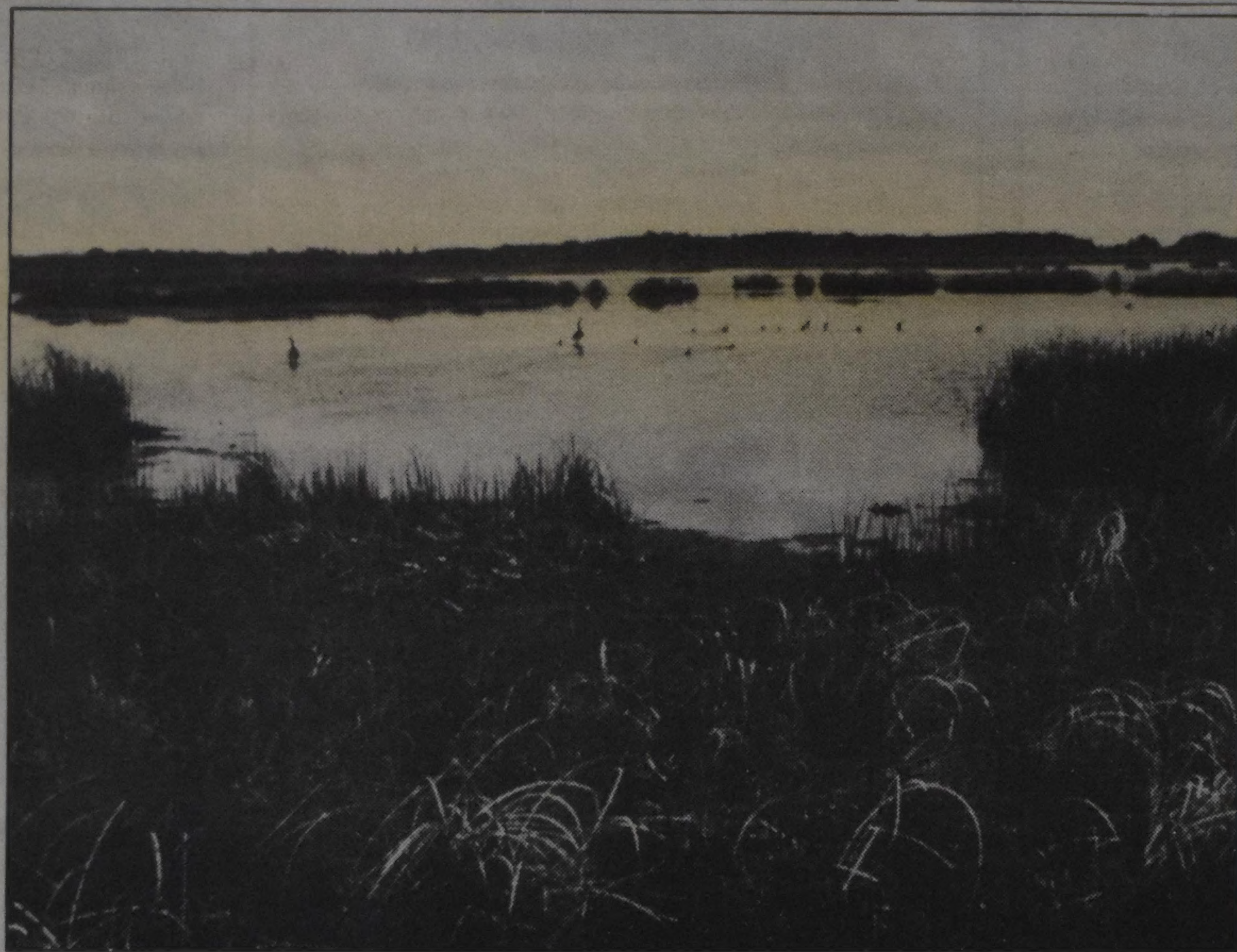
Maar het is wel vaak onze drijfveer geweest om Christelijke actie te voeren. En als er met Christelijke actie niets bereikt kan worden, dan proberen we het op een andere manier. We gaan contacten zoeken en leggen met de wereld rondom ons en proberen om op de voorwaarden van de wereld een Christelijke invloed te zijn! Alsof dat onze taak is!

Succes de opdracht?

Dat is anderzijds ons probleem. We denken teveel dat we iets moeten bereiken in deze wereld, terwijl dat ons nooit opgedragen is. Jesus heeft Zijn kerk alleen maar opgedragen om getuigen te zijn; om de blijde boodschap van het Koninkrijk der hemelen te verkondigen met alles wat er aan vastzit. Jesus heeft nooit van ons gevraagd dat we succes moeten boeken. Dat is de verantwoordelijkheid van Jesus Christus zelf en Zijn Heilige Geest. Wij hoeven alleen maar gelovig en gehoorzaam te doen wat Hij ons bevolen heeft: In het geloof gehoorzaam zijn als burgers van Zijn Koninkrijk en op de voorwaarden van dat Koninkrijk.

Zodra we dat uit het oog verliezen; zodra we menen dat we diplomatiek en praktisch ons burgerschap moeten beleven, dan zijn we op weg om de kracht van het evangelie te verlammen. We verliezen onze "isolatie" en het duurt niet lang meer of er is van een olievlek op het water niet veel meer te bespeuren. De olie heeft haar eigengeaardheid verloren, en het zout is smakeloos geworden.

Het enige wat we gewonnen hebben is ons hachje: het leven wordt ons niet moeilijk gemaakt. Maar wat zei Jezus daar ook van? "Die zijn leven zal willen behouden, zal het verliezen, maar hij die bereid is om zijn leven te verliezen om Mij nentwil, zal het behouden!"



Kunnen wij u interesseren in moerasland, met een waarde van een biljoen dollars per jaar?

Canada's drassige gronden bieden aan het grootste gedeelte van Noord-Amerika's 45 miljoen eenden en andere watervogels een zomerverblijf — een waardebron van meer dan een biljoen dollars en jaarlijks een werkgelegenheid

voor 40.000 mensen, door middel van tourisme en "wildlife" georiënteerde activiteiten.

Bovendien zijn de moerasgebieden een tehuis voor vele andere in het wild levende dieren en ook een

belangrijke milieu buffer-zone ... waterhoudend, waarvan de omliggende gebieden kunnen profiteren en waardoor het wegvreten van de grond zal worden tegengehouden.

Het onfortuinlijke is, dat Canada's moerassen, vennen en drassige bosgronden het verliezen tegen de menselijke indringers.

De federale en provinciale regeringen hebben besloten tot het aanleggen van vogelbroedplaatsen en natuurreservaten voor het wild; 1.000 vierkante kilometers in totaal zijn nu beschermd gebied.

Maar er moet nog veel meer gedaan worden.

Om uit te vinden hoe belangrijk uw persoonlijke deelname hieraan kan zijn, kunt u contact opnemen met uw federale en provinciale "wildlife" of "natural resources" groep.

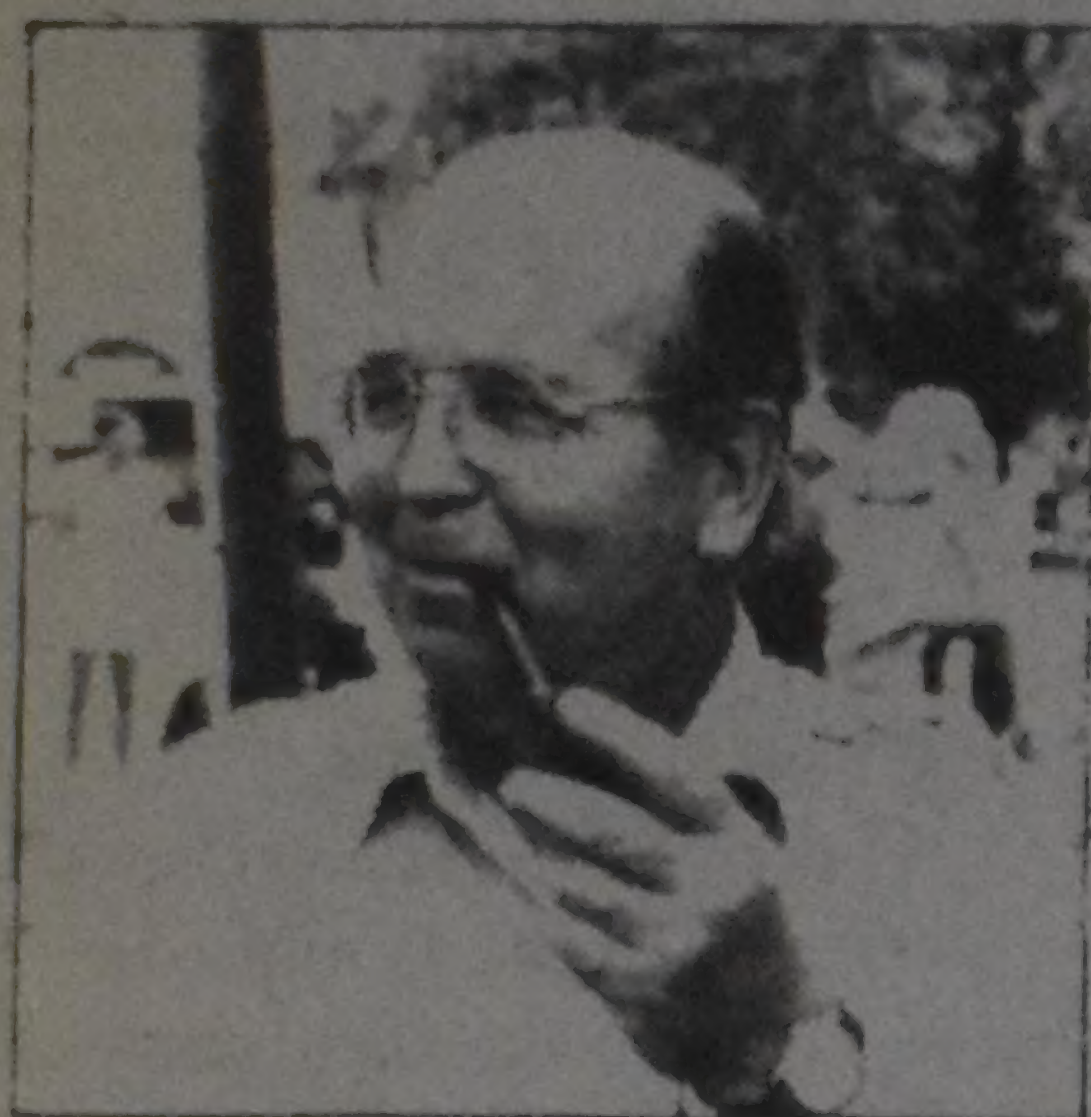
Bedenk dat een belegging van uw tijd en geld nu een ruime beloning zal verwerven in de toekomst van Canada.



Environment Canada
Environnement Canada

Canada

Syrt Wolters is kapper in Victoria, BC



Kommentaar met een knipoog

Herman de Jong

't Is een rare boel. Na 34 jaar denk je dat je nou toch werkelijk Canadees geworden bent en na een uur in Nederland geweest te zijn weet je dat het tegendeel waar is. Je bent ineens weer met handen en voeten aan Nederland gebonden.

Je voelt dat de natte Hollandse lucht jôu lucht is, dat de koeien en de sloten en de laag-rieten daken, de kerktorens aan het einde van de weilanden, de bruine zeilen op de Friese meren en de pronkerige Groninger boerenbehuizingen ... ach, zeg het nu maar ... ze behoren in zo grote mate tot je levenspatroon, dat zelfs de Rocky Mountains, de CN tower, en het uitzicht over Lake Ontario daar niet tegen op kunnen tornen.

Je zit in de Hooglandse kerk in Leiden 's morgens naar een organist te luisteren die aan het oefenen is. Je kijkt naar de hoge pilaren en vooral naar de zon, de zon die deze kerk zo sprankelend en toch wazig-licht maakt, en je denkt dat je dit al eens eerder hebt meegemaakt, in je eerste leven, zo rondom het jaar 1345 toen deze kerk vergroot werd tot wat ze nu is.

Je bent dat kleine jongetje dat z'n vader hielp specie te bereiden voor het metselwerk en je vriendjes gooien je met kleine stukjes rood steen en je gooit terug, maar ze ketsen tegen de zware muur waaraan je vader bouwt en blijven daar op de grond liggen tot in het jaar 1987, wanneer een 55-jarige man ze opdraapt.

In zijn handen houdt hij die eeuwenoude, onnozele, rode steentjes. Er zit nog wat witte specie aan en hij zal terug in Canada tegen zijn kleinzontje zeggen: kijk nou es, dit cement ... heb ik, heel lang geleden, voor mijn vader klaargemaakt. Ik mengde zand met grijze kalk, schepte het op een hoop, sloeg er een deuk in met mijn houten schop en vulde het dalletje met water. Dan gooiden vriendjes, die leuk wilden wezen, me met deze rode steentjes, en je grootvader heeft nu zo maar die steentjes weergevonden. Nu kunnen jongetjes nooit meer met steentjes naar hem gooien, want ze zitten in het sieradenkistje van Oma.

Hij zal er niets van begrijpen, die kleinzoon. Hij is ook nog maar drie en is een geboren Canadees. Nimmer zal hij op twee landen hinken. Dat is jammer! Want het is een spannende zaak.

Je zit naast je vrouw in de trein van Schiphol naar Leiden. 't Is maar een stap. Even buiten Amsterdam wordt je weer Nederlander. Een mestlucht dringt de trein binnen ... een boer heeft zijn gier over de weilanden verdeeld. Hij doet dit steeds als er een vliegtuig met Canadezen binnenkomt ... op last van de regering. Hij zal er waarschijnlijk voor betaald worden om oud-Hollanders weer honkvast te maken.

Nederland is een gek land. Nog zit het de regering dwars dat destijds zo veel prima vaderlanders het land hebben verlaten. Met groot genoegen snuif je die heerlijke gierlucht op en ineens neemt die onverklaarbare metamorfose plaats: van top tot teen voel je je weer Nederlander. Je wordt weer deel van het land dat evenveel koeien als mensen heeft en drie keer zoveel varkens. De lucht hunner uitwerpselen dringt het harte binnen van elke oud-emigrant op middelbare leeftijd en spijtig moet hij bekennen: dit heb ik nu zolang moeten missen.

Toch zal over een jaar of vijf de Hollandse lucht net zo zuiver en prikkelend zijn als de Canadese lucht. Het gier vermengt zich met het grondwater. Je krijgt het in je kraan op de duur. Er gaan stemmen op die zeggen dat de regering niet helemaal verantwoord handelt om steeds maar weer boeren geld te

betalen om hun landerijen en de neuzen van oud-emigranten te verkwikken. Lubbers krijgt op z'n kop. Lubbers zal ingrijpen want hij is een zeer verstandig iemand. Hij zal begrijpen dat hij Nederlands-Canadezen nooit meer terug krijgt om een weldadige verandering te scheppen in de politiek en het bedrijfsleven. Hij weet ook dat die kleine emigranten-familietjes zich flink hebben uitgebreid en dat kleinkinderen zitten te smachten om verhaaltjes uit Opa's of Oma's mond te horen ... verhaaltjes over een ver, ver, klein landje waar schapen en koeien en biggen en mensen genoeglijk samenwonen.

Ik ben al weer vroeg op die eerste morgen in Leiderdorp. Achter mijn zwagers huis is de wetering. Daar loop ik naar toe. Het miezert, maar vooruit. Om bij de wetering te komen moet ik eerst over een andere sloot die 5 meter vanaf de wetering parallel daaraan loopt. Die sloot lijkt overbodig. In Canada was hij al lang dichtgegooid. Maar in Nederland heeft alles een doel. Het doel van deze sloot is om het kroosleven met zijn kleine insectjes in stand te houden, en om er een brugje over te leggen zodat je droogvoets bij de grotere vaart kunt komen.

Dat bruggetje had net zo goed een lange plank kunnen zijn. Maar dat oogt niet. Bovendien zou het niet in het teken der welvaart staan.

Honkvast op last van de Nederlandse regering

Daarom is dit een sierlijk bruggetje, stevig gebouwd van ontzettend duur hout dat helemaal uit Brazilië komt. De schilder die mijn zwagers huis aan het opkladden was vertelde me met onverholen trots dat dit bruggetje vast wel op zeven mille kwam. Twee honderd meter verder aan beide kanten liggen er nog twee van die bruggetjes, zodat de bewoners van de aangrenzende straten toch vooral niet om hoeven te lopen om hun hondjes een grote en kleine te laten doen langs het wandelpad (asfalt hoor) dat tussen sloot en wetering ligt. Dat is f21.000 voor een kilometer sloot!

De eendjes in de wetering slapen nog. Maar als ze tussen loerende oogjes die koude Canadees zien, komen ze aankwetteren, belust op stukkies brood. Maar ik heb enkel een peukje om in het water te gooien en verontwaardigd spurten ze weg. Nooit zullen ze moeite hebben met het tabaks-advertentie verbod.

Er komt een man met zijn hondje. Of de man kon niet slapen of het hondje jankte zijn grote nood uit aan de slaapkamerdeur. Meneer is nog in ochtendjas en pantoffels.

Een echte Nederlander zal zo gekleed nooit iemand willen ontmoeten. Daarom draalt de man. Hij hoopt dat ik over het bruggetje zal verdwijnen. Ik heb er mijn slinger aan en blijf

rustig staan. Ik zeg "Daaag, u bent er ook al vroeg bij." Hij: "Ja, ja, die hondjes hè!" Hij doet de hond van de riem en staartkwispelend holt hij/zij ('k heb het zo gauw niet kunnen zien) weg.

De man slaat zijn ochtendjas wat steviger om zijn mager lichaam. Alle mannen zijn slank in Nederland. Mijn Colijns buikje (u weet toch nog dat Colijn absoluut niet zonder zijn buikje kon, omdat anders zijn gouden horlogeketting niet rustig zou blijven liggen?) heeft wat bekijks gehad. Ook de meneer in zijn blauwgestreepte ochtendjas liet zijn blik dalen. Wist automatisch dat hij met een buitenlander te doen had.

"Met vakantie?" vroeg hij. "Ja, uit Canada," zei ik. "Maar u hebt helemaal geen accent na zoveel jaren," riep hij. Dat wilde ik juist horen. Ik zei: "Ja nou, eigenlijk ben ik in mijn hart nog altijd Nederlander." Er welden tranen in zijn ogen toen hij zei: "'t Is ook zo'n mooi land hè, vindt u niet?" En we keken beiden een beetje verlegen naar de eendjes in de wetering.

Boven de Kagerplassen rees een waterig zonnetje. Misschien, misschien, heel misschien zullen we het zonder regenjassen kunnen stellen vandaag

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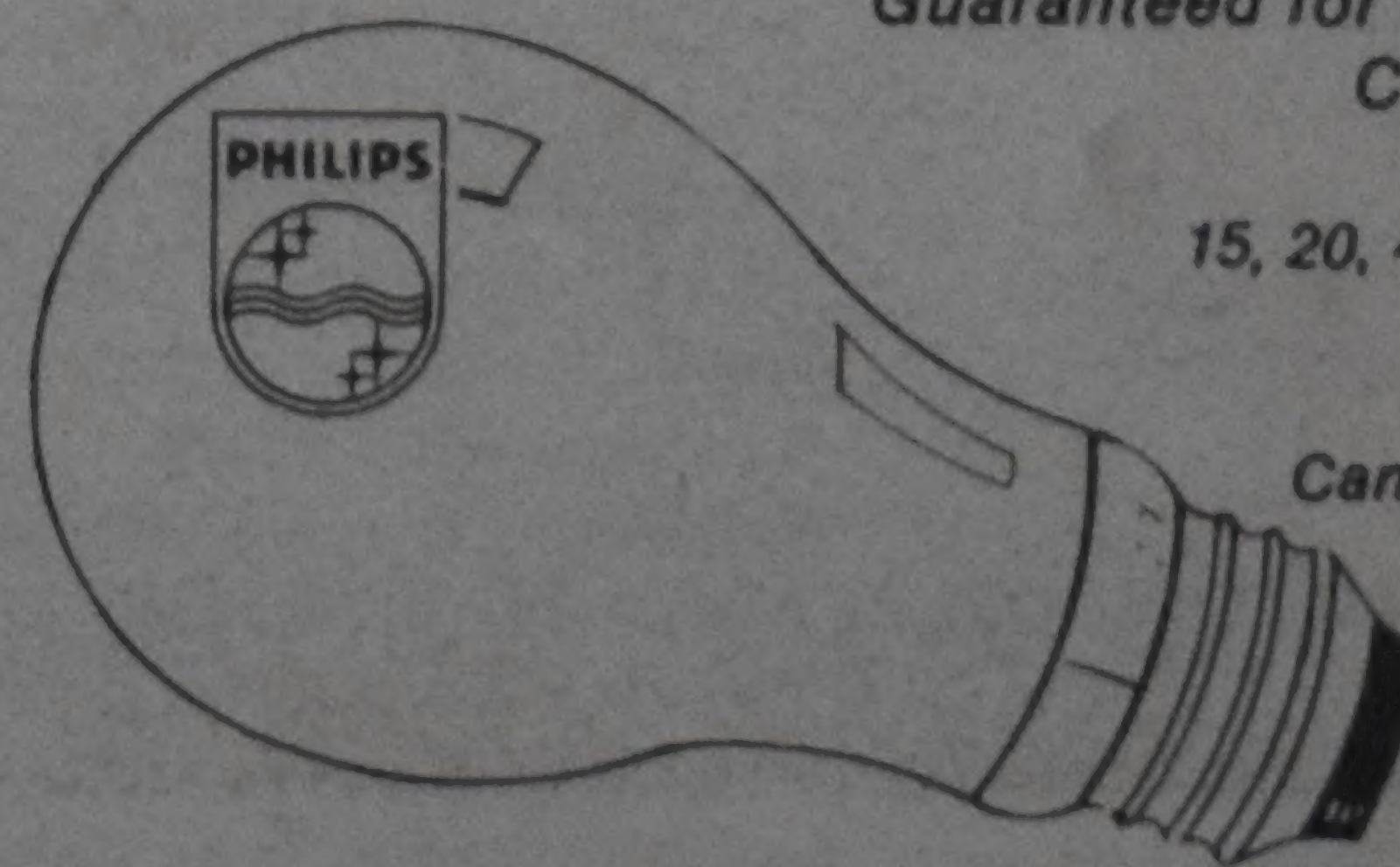
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Books/Meditation

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C.S. Lewis flunks philosophy exam

John Beversluis, C.S. Lewis and the Search for Rational Religion. Grand Rapids: Eerdmans, 1985. 182 pp. Paper, U.S. \$9.95. Reviewed by Hendrik Hart, Senior Member in Systematic Philosophy, Institute for Christian Studies, Toronto.

The publishers have no one less than Antony Flew hail this book as "The first systematic and radical critique of C.S. Lewis's theological arguments." But the question in my mind about Beversluis' text is: "Should anyone really write a systematic critique of the Lewis' writing as theological argument?" That it is "the first" may well be because no one before Beversluis thought that such a systematic analysis was appropriate, given what Lewis wrote. However, I have it on good authority that someone earned a Ph.D. on a thesis which analysed the theology of the cartoon "Peanuts." So why not a systematic analysis of Lewis as theologian? Whatever the answer to my question, Beversluis sets out to examine the writings of C.S. Lewis to see if they stand up as a serious rational defence of the Christian faith. His finding is that they do not so stand up.

This is an unusual book. It is about the famous C.S. Lewis of *The Screwtape Letters*. An orthodox or evangelical Christian writing on this C.S. Lewis, who is at the same time a very serious student of Lewis, will usually turn out to be an admirer. And perhaps, after all is said and done, Beversluis is also still an admirer. But for the most part he sets out to undermine the reputation of Lewis as a reputable rational apologete for the Christian faith.

Testing Lewis' rational arguments

People who are admirers of Lewis and who believe that he

presented unassailable rational arguments for the Christian faith, or even just for belief in God, will do well to read this book. Intellectuals who take Lewis seriously as an intellectual need to let Beversluis have his say. Teachers and pastors who are enthusiastic readers of Lewis as an ally in their combat against unbelief should allow their enthusiasm to be tested by reading Beversluis. For he demolishes argument after argument as leaky, faulty, empty, specious, or even unbecoming of a self-respecting intellectual. He does so by using a method of examination forged in a philosophical tradition known as the analytic tradition. Grant the validity of the use of this method in examining Lewis as an intellectual apologete and Beversluis will not fail to impress you with his judgment that Lewis has been grossly overrated. More, that Lewis is an embarrassment to defenders of the faith.

Beversluis rests his case, so it seems to me, on the consideration that, in his words, an apologete "must set forth a philosophical defense of Christianity in the hope of establishing claims independently of faith, on the strength of purely rational considerations." With this approach he treats Lewis as a serious professional apologete, theologian, philosopher. And he presents enough evidence to make it plausible that Lewis deserves to be examined on this level.

But I have my doubts. C.S. Lewis' writing, so it seems to me, is a self-contained genre. It belongs to one man, to a certain time, and to a peculiar relationship between British intellectual atheism-skepticism and much-intimidated believers. Lewis spoke to the imagination of the radio listener as an intellectual comforter. And he took his popularity from there. So did

market-wise publishers.

Pastoral encouragement is not philosophy

Typically, there are Lewis followers and admirers. For people who want to be encouraged in a world in which their faith is often a cause for their being intimidated, Lewis was a faithful supporter of their cause. And he put it well. But I doubt that these readers engage in seriously examining and weighing Lewis' arguments in the way an analytic philosopher would.

And so what does not exist, as far as I know, is a serious practice among philosophers of religion or professional theological apologetes to refer to the Lewis' writing as significant literature in the profession. At least I would not allow any student in my philosophy class to place a Lewis book on a list of philosophical writings and have it count toward the required number of pages. And not only do serious Christian believers among professionals of my acquaintance not routinely look to Lewis for support, I also do not see many atheist apologetes clinch their case against Christian faith by demolishing Lewis. Atheists I know seem to take the business of Christian apologetics — thank you! — more seriously than that.

Nevertheless, there is a much overrated Lewis cult. And Beversluis succeeds, I hope, in demythologizing the invincible C.S. Lewis. That, I think, was a job someone needed to do. And so all pastors and teachers and other leaders who recommend reading C.S. Lewis as more than popular pastoral encouragement for bewildered college sophomores or even high school seniors should read Beversluis. It will be a sobering experience worth having.



Friends of God

Wayne Brouwer

Jerusalem

"Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city." (Acts 1:12)

Have you ever been homesick? I mean *really* homesick — so homesick that you felt strangled inside and didn't have the energy to do anything but cry? Most of you who immigrated to Canada after World War II felt homesick a time or two, and those stories now bring smiles of remembrance as we read chapter 12 in Albert VanderMey's *To All Our Children*. Dominee D.J. Scholten, one-time pastor of First Christian Reformed Church in Lethbridge, Alberta, fondly recalls the woman in his congregation who longed to see her relatives in Friesland. One day he met her husband, who wore a huge smile and said, "My wife told me she had a dream and that she had seen all her relatives. Well, I told her to forget about that trip to Friesland. She didn't need it anymore!"

"Aliyah!"

Most times we try to get over homesickness, simply because it saps all our energy and drains our physical resources for carrying on with life where we now exist. But at least one ethnic group has generally tried to preserve and foster homesickness. A wineglass is broken, a cry raised: "Next year in Jerusalem!" Even the youngest Jewish child is partner to celebrations in which he is called to long for "Aliyah," the opportunity to "go up" to Jerusalem.

Three times every year, the Hebrew people would make pilgrimage to Jerusalem, singing from the songbook that was later included in the Bible as Psalms 120-134. From his first conscious thought, the child was taught to "pray for the peace of Jerusalem." (Ps. 122:6) And homesickness for Jerusalem was the sign of spiritual health. (Ps. 137:5-6)

What's so special about Jerusalem?

When the Scottish theologian of the last century, George Adam Smith, travelled to Palestine on a quest to find out what was so special about the "Holy Land," he came away disappointed. The glories of other lands far outshone the desolation he documented. But when he turned back to his Bible and read again of God's special care for that city in the Judean highlands, he was inspired to write these words in his notebook:

The whole plateau stands aloof, waterless, on the road to nowhere. There are none of the natural conditions of a great city. And yet it was here that she arose who, more than Athens and more than Rome, taught the nations civic justice, and gave here name to the ideal city men are ever striving to build on earth, to the City of God that shall one day descend from heaven — the New Jerusalem. For her builder was not nature nor the wisdom of men, but on that secluded and barren site the Word of God, by her prophets, laid her eternal foundations in righteousness, and reared her walls in her people's faith in God.

Are you homesick?

The disciples returned to Jerusalem, lonesome for their Master, homesick for God's next great act. And all the world paused in hushed silence as the Jerusalem above got ready to pour out on the Jerusalem below the wonders of the Spirit who would prepare nations and people to make the final "Aliyah" into the eternal Holy City. (Rev. 21-22)

Are you homesick for Jerusalem?

Wayne Brouwer is pastor of First Christian Reformed Church in London, Ontario.

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